

# The CATHOLIC SCHOOL JOURNAL

FEBRUARY, 1940

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## The New Year Begins

### Inventory:

As this issue of your JOURNAL reaches you the first-semester examinations are just about disposed of. While summarizing successes and failures and planning your campaign for the second semester take a little time out to peruse these pages. They contain something of interest, inspiration, and practical help for all teachers.

### The Catholic Press:

February is Catholic Press Month. Read what Father Bede Scholz says about Catholic Action and Catholic Reading in the first article of this issue. Children in the grade and high schools must learn to read Catholic magazines and newspapers while they are forming their habits for life.

Last month, in the "Help Your Fellow Teachers" column we suggested some ways of using the news in teaching various subjects. You will find some further specific examples of news of educational value on page 57 under the title "To Teachers of History."

### N.C.E.A. Convention:

The National Catholic Educational Association will hold its 37th Annual Convention at Kansas City, Mo., March 27-29. On page 64 you will find a descriptive list of things you will wish to see during your visit to Kansas City. Next month we shall have an article on The Catholic School System of Kansas City.

If you find it impossible to attend this convention, you will at least wish to enroll yourself or your school in the N.C.E.A. so that you will receive a copy of the *Bulletin* containing all the addresses and proceedings.

### Our Book Number:

The March issue of THE CATHOLIC SCHOOL JOURNAL will be the Annual Schoolbook and Library Number. This issue will contain a number of important papers on Catholic libraries and books for Catholic schools; a history of Catholic schoolbooks in the early years of our country; and various helps in regard to choosing books. The latter will include a list of recent textbooks, library books, and other publications of interest to teachers and more than the usual number of reviews of individual new books.

Many publishers of books in which you are interested are cooperating with us by supplying information for our lists and placing their advertisements in our Annual Schoolbook and Library Number.

You will want this special book number of THE CATHOLIC SCHOOL JOURNAL, the March issue, to help you to select new textbooks and library books for the coming school year.

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# The CATHOLIC SCHOOL JOURNAL

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No. 2

## Catholic Action and Catholic Reading<sup>\*</sup>

Rev. Bede Scholz, O.S.B.

**M**ANY—far too many—of our people are not readers; certainly not readers of Catholic material. Many fail shamefully to support the Catholic press. They have no appetite or zeal for the intellectual presentation of the Catholic position. Every Catholic weekly and monthly in America is today crying out for subscribers, crying in many instances in the wilderness, only able to stave off bankruptcy by the heroism and sacrifice of editors, publishers, and writers. Splendid pamphlets are pouring from the inspired pens of our priests and laymen. Many such writings are doomed to remain on the publishers' shelves, gathering dust and feeding worms." This complaint, voiced by Roberta Shriver Grader, president of St. Augustine Diocesan Council, N.C.W.C., at the Fort Wayne convention a few years ago, is solitary but representative. The complaint is justified. My paper rests on that assumption and I here refrain from quoting more such complaints not because they are not at hand but because I feel that they are not required.

The scope of my paper is more limited than that of the complaint just quoted. I propose briefly to discuss: Why Catholic high-school students do not read Catholic periodical literature; why they should read it; and how they can be interested in it.

### Students Should Read Catholic Periodicals

If Catholic high-school students do not read Catholic periodical literature then there is something wrong with the merchandise, the market, or the methods of marketing; there is something wrong with the editors, the high-school students, or those whose responsibility it is to shape the habits of youth.

I have heard a very simple and, if true, satisfactory explanation: the charge that there is no, or at least very little, Catholic periodical literature. Catholic literature to

be read must first be written. The author of this charge defended his thesis quite eloquently. Said he: "What is Catholic literature? Certainly a piece of literature is not Catholic simply because it treats the seal of confession. I mean that neither the author's faith nor the subject he selects will determine whether what he writes will be Catholic or not. The works of some Protestants are almost Catholic literature, and the works of some Catholics are definitely not Catholic literature. Show me the magazine that contains Catholic literature. Occasionally an article is found that might be called Catholic, but most authors try to be Catholic in a pagan way, strive to imitate as closely as possible their more successful pagan and Protestant writers, or else they write religious literature which is certainly distinct from Catholic literature. I have Cardinal Newman as my authority for that. The Cardinal says: 'By Catholic Literature is not to be understood a literature which treats exclusively or primarily of Catholic matters, of Catholic doctrine, controversy, history, persons, or politics; but it includes all subjects of literature whatever, treated as a Catholic would treat them and as he only can treat them. . . . Catholic literature is not synonymous with theology, nor does it supersede or interfere with the work of catechists, divines, preachers, or schoolmen.' Page through any magazine which we loosely call Catholic. Eliminate the pagan and the religious literature. What is left?"

The indictment of this critic is no doubt over severe. Yet he correctly insists on careful usage of the term "Catholic Literature." And it is certainly true that Catholic editors (though they will say that they have to print something) and Catholic writers cannot be wholly exonerated. One of the

fundamental reasons for the unpopularity of so many Catholic magazines is that they are written not for the sake of Catholic literature but as "alms-seeking" devices.

### Literature or Charity

"The alms-seeking magazine has created a peculiar situation in our modern publication field. It has purposed to sell to the Catholic public two commodities: *literature* and *charity*. The public may be either eager or reluctant to buy literature; it may be either eager or reluctant to buy charity. But it stoutly resents buying one under the guise of the other. It does not want to be sold literature and find out that it has bought charity; neither does it want to be sold charity and find out that it has bought literature. The reaction to this method of sales has been resentment on the part of the laity, the clergy, and the hierarchy; and this accounts almost wholly for the immense difficulties that lie in the way of circulation for Catholic literature."<sup>1</sup>

### The Interests of Youth

Another suggestion, more pertinent to our particular phase of the problem under discussion, is that offered by Brother Jogues, C.F.X., professor of English literature, St. Michael's Diocesan High School, Brooklyn, N. Y. "I believe that we could stimulate wider reading of Catholic magazines among our high-school students if we included in them more features that appeal to the particular interests of youth. I am not prepared to say what the preferential interests of girls might be, but I do know that boys want to read of baseball and football and of the heroes of these and other manly sports. I know they want plenty of adventure and excitement, whether we bury them in the depths of the Antarctic on a polar exploration or put them in the cockpit of an air-mail plane

<sup>\*</sup>A paper read at the high-school round table of the Midwest Unit Conference of the Catholic Library Association, held at Marymount College, Salina, Kans., Oct. 14, 1939.

<sup>1</sup>"Marketing the Catholic Magazine," by M. J. Ripple. O.P., P.S., *Catholic World*, Vol. 131, No. 785, p. 5731.



battling through a midnight squall." The lover of youth, Stevenson, expressed the same truth: "Youth is the time to go flashing from one end of the earth to the other, both in mind and body, to try the manners of different nations, to hear chimes at midnight, to run a mile to see a fire, and to crave romance and fiction."

The same remissness of the Catholic press to appeal to our youth is pointed out in an article by Vincent de Paul Fitzpatrick: "If we of the Catholic press, if our priests and the members of our religious sisterhoods and brotherhoods—yes, if the members of our Hierarchy—have made one mistake in seeking to develop the Catholic press, it has been the mistake of speaking mainly and directly to our Catholic adult population. Not that such part of our Catholic population does not need such speaking to, but we have failed to see that it is a hard task to change the mentality of those whose mentality has been for years in the same rut, harder to swim against the current than with the current."<sup>22</sup>

"The youngest Catholic editors," says another authority, "are too old to appreciate this new point of view (namely, that of modern American youth). They do not even know the language of the young American. What they write, what they offer to the young to read, is generally unrealistic. It does not touch the life that is being lived. To describe the Catholic in America as observed locally, to narrate what he does and says, to show forth his mental processes in story, essay, and play is the opportunity awaiting American Catholics with the itch to write."<sup>23</sup>

### There Is Good Catholic Literature

But to lay all the blame for the failure of youth to read Catholic literature on our editors and writers would be unfair and unjust. Our editors and writers must be praised for their self-sacrificing efforts. The fact is that there is an abundance, not as much, of course, as is desirable, but still an abundance of interesting and instructive Catholic literature with an appeal to youth.

Can we blame youth? Hardly. If they have not developed good reading habits of good Catholic literature, it is their parents and teachers who are to be blamed. But here again the blame must be mitigated. The radio, the movies, the automobile, pictorial magazines, pagan fiction, public playgrounds, and the rush of modern life are all against them. But if they realized the importance of interesting Catholic youth in the Catholic press, they might be induced to redouble their efforts to stimulate Catholic reading among our youth.

### A Vital Necessity

There should be little need of urging the important role literature plays in the for-

mation of character. How important our late and beloved Holy Father, Pius XI, considered it to be is at once evident from his words to Catholic journalists: "You are my voice. . . . Anything you do for the Catholic press I will consider done for me personally." St. John Bosco, of whom we hear and read so much in connection with programs for youth, wrote in 1850: "The spreading of good books (and the same holds for good magazines) among the people is one of the best means of preserving the reign of Jesus Christ in so many souls. Good books are all the more necessary since irreligion and immorality avail themselves of this weapon to spread havoc throughout the fold of Jesus Christ. We must meet weapon with weapon. If there had not been an antidote in these times when there is, so to say, a craze for reading, God only knows what terrible injury society would have suffered. . . . Let us not think that we have done enough, but rather let us redouble our efforts to stem the tide of irreligion and immorality advancing against us through the medium of the printed word—the press." What do our enemies think on this subject? Listen to the Communist program: "No boy or girl escapes the influence of the books which he reads or which are read to him. . . . All books for youth contain or represent some ideas, some idealism, some cynicism, some morality, or some immorality. . . . To be familiar with books is to be familiar with the most serviceable piece of life's machinery. Books help us to acquire power and skill; we grow by what we feed on."

Catholic literature must be placed in the hands of Catholic youth for a twofold reason, a positive and a negative one. By Catholic literature must our Catholic youth be made conscious of their dignity and their duty. They must be made aware of the fact (for few boys and girls have much more than heard of the supernatural, much less learned to appreciate its significance) that they are members of Christ's body, and share with Him the priesthood. They must learn to realize what a privileged class Catholics are and be set on fire with a zeal to spread Christ's kingdom by reproducing in their lives the life of their Master. Catholic literature, properly written, can do that. There is nothing more keenly interesting, more wildly romantic, more positively thrilling than Catholic dogma. Further, an interest in Catholic literature will protect our youth (for youth *will* read something) from the "flood of pornographic literature which is surfeiting the nation via the channels of virtually every corner fruit store, stationery store, circulating library, and neighborhood bookstall throughout the country."

### A Practical Suggestion

How is this interest to be aroused? I am offering a few suggestions which I hope may be of some help to teachers and librarians. First, I believe that the high-school curriculum should include reading classes

to train students to read critically and correctly. One of the chief exercises of such classes would be to have the students select the best paragraph or passage from a certain number of magazines. The merits of the various passages selected by the students could then be discussed during the class period. If such classes are an impossibility, then Catholic magazines should at least be extensively used not only in religion classes, but in others as well, especially English, history, and economics. How this can be done in the English class, for instance, and why it should be, is well explained by a Sister of Mercy who refrains humbly from affixing her name to an article in *THE CATHOLIC SCHOOL JOURNAL*: "The use of these magazines for classroom purposes has three virtues in particular; first, it aids in fostering an appreciation of many of our good Catholic publications, which fact in itself justifies the method; second, this material can be secured rather easily; and third, it catches the pupil unawares for *Columbia* savors not of the textbook."<sup>24</sup> After showing, in paragraphs I would like to quote, but cannot without becoming too lengthy, how periodicals can be used to teach figures of speech, description, character sketch, etc., the Sister shows how even the "ads" may be used. "The day on which you intend to discuss persuasion in argumentation, rely on your stock of periodicals to help you out. The 'ads' will do the trick. As a first step, get the class to make a list of human emotions upon which advertisers play when selling their wares. This list will include such items as vanity, appetite, love of beauty, of ease, of success; freedom from pain; and so on. It then becomes an easy matter for the students to realize that the advertiser persuades to purchase by appealing to these feelings of ours. It must be noted with care, however, that the outstanding characteristic of an 'ad' is not always the appeal made by it. An artistic 'ad' does not appeal necessarily to our sense of beauty; the appeal may be made through it to our vanity, to a desire for achievement, to a sense of economy, to a love of comfort. By this means, however, the educational dose does go down the scholastic esophagus, sugar coated, and the students learn the art of persuasion from actual contact with the 'super-persuaders' of the world."<sup>25</sup>

### Creating Readers and Writers

Second, I would suggest that, through the diocesan superintendent, the high-school student writing the best essay on Catholic magazines be awarded a prize. Such a practice would be a benefit to Catholic magazines in a threefold way. The subject itself would stimulate interest in Catholic magazines. The research required, for one must read to write, would acquaint the students with them. Finally, the exercise would contribute to the preparation of future contributors to Catholic magazines.

<sup>22</sup>"The Catholic Press and Youth," by Vincent de Paul Fitzpatrick, *Catholic Action*, Vol. XX, No. 2, Feb., 1938, p. 11.

<sup>23</sup>"Writers for a New Catholic Generation," by F. Gordon O'Neill, *The Catholic Mind*, Vol. XXXVI, No. 848, p. 156.

<sup>24</sup>"The Man'a for Using Magazines," by a Sister of Mercy, *CATHOLIC SCHOOL JOURNAL*, Sept., 1939, p. 20A.

<sup>25</sup>*Ibid.*



I believe, thirdly, that our high-school students should be encouraged to write to Catholic editors, offering suggestions, criticizing articles favorably or unfavorably as the case may be, etc. As an editor, I have some experience of this myself and I feel that editors appreciate nothing more than comment and suggestion. Though various letters, some of them roundly condemning and others warmly praising the same article, sometimes leave the editor in a dilemma, he is encouraged by the knowledge that his magazine is at least read and goes to work with fresh enthusiasm.

Finally, I think that Catholic magazines should be asked to publish essays by stu-

dents. Most editors would welcome at least a limited number of such contributions.

### The Librarian's Part

I somewhat hesitate to make suggestions to librarians. They are well aware of what is desirable, and the standing complaint of librarians is that after they accomplish the difficult task of building up a good library it is too little used. They should, however, suggest articles to teachers and students. The alert librarian can do this very effectively. In every school and especially in a boarding school, discussions which involve a large number of the student body arise among the students from time to time.

That is the hour to strike. *Ad rem* articles in Catholic magazines will be read with avidity if attention is called to them by the librarian. This can be done best by a library bulletin board, always an asset in a library. Finally, librarians should encourage, as much as possible, the use of the *Catholic Periodical Index*.

In concluding I would like to mention that we must always keep in mind how noble and important is the work of interesting students in Catholic literature. It is the basis of Catholic Action. Catholic readers of today will be the Catholic leaders of tomorrow.

## Education by Radio

Sister Bernard, O.S.B.

FROM the very beginning the founders of our government recognized the importance of education in a democracy. This opportunity, for a considerable time, however, was limited to the privileged and leisure class. As democracy advanced, education became more widespread. The "little red schoolhouse" was a symbol of that change. Fortunately, within recent times forward-looking educators have insisted that the school process should extend to all — young and old, the mother in the home, the worker at his noonday lunch, the scholar, and the unlettered. Radio has filled this need. It has been said that the quality of the life of a community will not rise above the educational level of the average citizen. Radio has raised the culture level of the nation by bringing the best music and the literary arts into the home.

Since all radio stations are required to furnish proof that they are operating in "the public interest, convenience, and necessity" before they can obtain renewals of their licenses each six months, the question of an accurate classification of the different kinds of programs being broadcast over a station for a six-month period becomes a real concern in view of the fact that the schedule of programs actually broadcast is submitted by the station as factual evidence of its having conformed to the requirements of the law. Each station is free to use its own judgment as to what it considers educational features, and the Federal Communications Commission accepts the classification at the station's word.

This perfunctory statement of the broadcasting company's educational features is not accepted without challenge, however, by many groups of educators and organizations which are not satisfied with the general character of some of the programs which are broadcast by the radio stations. From time to time the feeling of such groups rose so high that they persuaded Congress to consider a proposal that would regulate a certain fixed proportion of the

**EDITOR'S NOTE.** This is a good overview of the problem of education by radio, and a summary of educational activities over the radio. All teachers should be informed on this problem, and should consider seriously the opportunity which radio programs offer for securing help in their classroom work. General administrative officers of school systems or of individual schools will undoubtedly want to cooperate with teachers alert enough to want to take advantage of radio educational programs in their schoolwork.

available broadcasting channels to be devoted to educational broadcasts. Finally Congress requested the Federal Communications Commission to make specific recommendations.

### Cooperation in Educational Broadcasting

After considerable discussion of the proposition, the Commission reported to Congress that it concluded that no change was considered advisable at that time. This judgment of the Commission was postulated on the fact that the radio stations reported that they would devote a certain amount of time to educational programs, if the educational agencies could assure them that the character and quality of the programs would be such as to hold the attention of the station's listeners. As a constructive move in the solution of the problem, the Commission appointed a Federal Radio Educational Committee consisting of members of the radio industry and the various educational groups. This Committee's discussions resulted in a comprehensive program for the study of important factors involved in eliminating misunderstanding between broadcasters and educators. Disagreement resulted as to what constituted an educational broadcast. The Committee concluded that it did not follow that because a program emanated

from an educational institution that it was educational. The broadcasting of a football game may hardly be classified as an educational feature. On the other hand, a program sponsored and broadcast by a commercial station need not lack educational value. As a matter of fact, the educational value of a program may be enhanced if its educational content is disguised.

If the educators themselves cannot agree as to the nature of an educational program, it would be well-nigh impossible to construct a definition which would be satisfactory and of practical value. Perhaps the value may be determined by examining various educational processes which are used to test ordinary educational situations, whether in the school, at home, in the shop, or on the farm, regardless of the subject matter dealt with or the age of the learner. These educational processes are primarily the informing process, then the instructing process, and lastly the thinking process. By applying these processes to the problem of educational broadcasting, we have a series of tests with which to measure the educational content of any program. For example, if a program conveys socially desirable information, tending to improve the individual listener's social knowledge and culture so that he can make practical application of this knowledge, and if it involves a problem of constructive thinking, it may be considered educational broadcasting.

### What Is Radio Education?

In regard to a definition of what might constitute an educational program, James G. Harbord, of the Radio Corporation of America, in answer to the question, "What is Radio Education?" said: "Radio education is broadcasting by educators and broadcasting to schools, and catching the attention of millions with programs that add to knowledge and culture."<sup>1</sup> He stated

<sup>1</sup>Harbord, *Radio in Education*, p. 10.

that it was not exclusively the one or the other, but both combined in the most effective manner possible.

After reviewing voluminous printed material regarding the disagreement of educators and broadcasters, I think that the fault is with educators. Many of them seem to look upon the radio as an entirely new form of education, without educational value. Radio is not an entirely new form of education. It is a separate entity. It is an old form used differently. It has educational value. As an educational force it will be just as effective as the men and women who control its programs are able to make it. Properly planned and conducted, the radio may continuously become more valuable to educators. To be worthy contributors to this ideal, educators must learn broadcasting technique. The art of teaching and the essentials of radio broadcasting are fundamental knowledge for the making of successful radio education. Without the ability to project personality and make material sufficiently interesting and attractive so people will want to listen in, radio education is doomed to failure, as far as the rank and file are concerned.

Many educators say there is no learning process involved, because the pupils are not active. They conclude that since they cannot see the large classes of students sitting at their desks or in their homes with pencils in hand, their reaction is merely passive to the words of the broadcaster. This is not true. If the work is conducted properly, the pupils can carry out as wide a variety of activities as they would follow in their regular classes.

#### Interest Comes First

It is not at all likely that radio talks and educational programs will ever attract many listeners, unless educators are able to use a technique similar to that followed by publishers of popular magazines and papers. Editors discovered long ago that the dissemination of knowledge must be made interesting. The same is true of advertisers who are past masters at making the product appeal and of using repetition that is constantly varied. Teachers are so accustomed to forcing knowledge upon students, that the teacher disregards the fact that an academically uninteresting program will not attract. If interest is not made paramount, the listener will probably turn the dial or walk away from the receiving set. Radio must appeal not only to the mental but also to the emotional activity of the listener. Affectation, aloofness, or a stilted mannerism will be readily detected. Alertness, friendliness, and sincerity are mental characteristics essential to good broadcasting. Self-consciousness will disappear if one visualizes listeners as a group in one's own classroom.

Education by radio embraces two fields—first, the matter of human interest which relates itself quite naturally to the activities of the modern classroom; and, second, the field of parental or adult education, especially as it relates to health, rearing of

#### TRANSFERRED

Today a precious little soul  
Is slipping from my care.  
He moves away, but night and day  
I'll follow him with pray'r,  
My Leo-lad, so silent, sad,  
With overalls to wear.  
To other hands God will entrust  
The heart I did not know.  
My little boy, so lacking joy,  
I would not have you go!

I've never seen you smile as do  
The other lads your age;  
I know you find no fun at all  
Upon the printed page;  
And yet, wee man, know joy you can,  
For once I sensed your bliss,  
And all my life I'll thank the Lord  
I saw your soul in this:  
I watched you, lad, returning from  
God's Eucharistic Kiss!

So, Leo, lad, since move you must,  
Go, with my blessing smile,  
And God go with you all the way  
Thro' Life's long little while!  
And when at last the sums are proved,  
And books are put away,  
And souls troop in from ev'ry class,  
Eternally to stay,  
Oh! let me find you ranking high  
On God's Promotion Day!

—Maria Dilecşa

children, and vocational guidance. Radio is peculiarly adapted to reinforce and extend the efforts of the school. In many places it is the only educational supplement available.

Educational programs do not follow ordinary methodology found in textbooks.

#### Technique of Broadcasting

The interview and dramatic continuity methods frequently have been found successful. A situation in which one person gives information to another is dramatized, as for example, a mother telling her daughter how to bake a cake. Clubs have been formed to assure audiences for regular educational features. The different subjects demand different types of programs. Questionnaires are issued on the basis of material presented by the teacher. The answers may be graded and returned to the student.

It is not uncommon for master teachers to present the material for a lesson to a small visible audience in the studio. Each teacher in the classroom receives instructions as a guide for the use and study of the lesson plan. Maps and other visual aids are used in the course of the lesson. The class follows the instructions presented and fills out lesson blanks after the class hour. Teacher and pupil must be alert and active for this procedure and the material presented given by a master teacher who knows how to broadcast as well as to teach.

Another phase of educational broadcast,

which has no relation to classroom activity, includes outstanding news events, eyewitness accounts, speeches, calisthenics, music, and other subjects, to which the pupils must listen and make a report to the teacher.

Large city elementary schools are practically all radio equipped. In grade schools, the radio has made definite progress, both in regard to classroom instruction and supplementary work. Music, elementary science, literature, geography, history, civics, foreign languages, and speech are some of the subjects which are brought down to the level of the pupil.

Among the splendid achievements of this procedure is the work being done by WHAM, Rochester, N. Y., and WTAM, Cleveland. In Rochester, science is taught over the air. In the seventh grade, two half-hour periods a week are devoted to this study and classroom discussions. Also, fifty-minute periods are given to art appreciation which is purely supplementary to the classroom work. Thus, the advantages of the master teacher so necessary in this field are brought to the pupil. There are probably fifty or sixty schools outside Rochester which tune in on these programs. There is also a current-events program, which includes a series of geography broadcasts of the fourth-grade level, and several safety programs. In these safety programs, the school's safety officers, the president of the local safety committee, and the junior traffic leader do the broadcasting. A library program is also sponsored and produced by this station. A similar condition prevails in practically all schools located in the larger cities.

The University of Wisconsin, Station WHA, broadcasts programs to the grade and high schools. A number of the elementary schools of Wisconsin are radio equipped and regularly receive one or more radio programs a week from the university.

Michigan schools also receive instruction by radio. Both music and regular lecture series are common.

Ohio schools receive instruction by radio through Ohio State University. An experimental center develops material for a week's use. More than seven thousand pupils receive the broadcast in a fifteen-minute program. In Cleveland, the Travel Club of the Air has received fine responses for its programs which endeavor to bring the world as seen through the eyes of the traveler to the student. California and Florida schools receive radio education through their respective networks.

It would be an interesting point of research to get direct information from all the state educational departments on the success and method of their systems of radio teaching.

High schools have followed the universities and colleges in their education-on-the-air activities. San Francisco and Miami high-school students were among the more than 150 schools, colleges, radio stations, and camps which have presented before the microphone the educational radio proj-



ect of the U. S. Office of Education entitled "Interviews with the Past." Newspapers have entered the radio educational field, with the motive, no doubt, of increasing their circulation, yet with ultimate benefit to the junior and senior high schools, by stimulating pupils to keep well informed on current events. The Brooklyn (New York) *Eagle* for a number of years has conducted a current-events "Bee" for students. This newspaper has also conducted a spelling "Bee." The contest is conducted over the air with questioner and judges.

### Colleges Teach Broadcasting

Universities and colleges have been leaders in the cause of radio education. The speech departments of these schools are now generally accepted as centers of learning in this phase of education. In a *New York Times* editorial, April 2, 1933, entitled "Teaching a New Art," it was stated that "sixteen institutions of higher learning offered courses in broadcasting. Also fifty other institutions offered some instruction in radio in connection with other courses." Today approximately 180 institutions offer radio work for academic credit, an increase of 164 schools. Few other curricular items even remotely approach such phenomenal growth. A survey made covering 280 college bulletins disclosed 50 which offer radio instruction. This group includes a total of 100 non-technical radio courses, carrying 228 hours of academic credit. When radio courses were inaugurated, the majority of colleges did not know under what department to

list the new subject. Today the nontechnical courses are practically all listed under the department of speech.

Since its adoption of radio classes in 1929, Ohio University has been foremost in radio education. Ohio stands out in its economic broadcasts (March of Events), and Spanish, sociology, and child psychology are weekly events broadcast from the classrooms of the university.

Wisconsin State (WHA) is noted for its typewriting courses over the air. About 99 per cent of the students enrolled reported progress in speed, the average accomplishment being 27 words a minute.

Numbers of universities and colleges now have their own broadcasting stations which they operate six hours a day. The smaller colleges are handicapped by lack of funds to carry on this expensive procedure.

### Adult Education by Radio

Radio is well adapted to adult education, since by this means knowledge may be imparted to the older members of a community who cannot attend school. Mothers learn to care for their children, to cook, to study; industry presents latest methods and devices; agricultural bureaus give the farmer the result of current experiment; organized labor in larger sections builds up morale and principle—labor, whatsoever the interest, is today well informed—all made possible through the radio.

There are also many programs that are broadcast from both large and small stations which are indirectly educational, and because they are indirect, are of great edu-

cational value. Some of these programs include: America's Town Meeting; March of Time; NBC Music Guild; Radio Guild; Chicago University Forum; Symphony Orchestras; Metropolitan Opera Company; Congressional Debates; Short-Wave Broadcasts of International Affairs; Farm and Home Hour; and various religious broadcasts. New York City high schools require their seniors to listen in on specified broadcast lessons as part of their regular homework.

### Varied Educational Programs

Some types of community stations devote only 5 per cent of their time to strictly educational programs. The report of the Federal Radio Commission for 1932 shows the percentage of total time for 582 stations was 12.52. This report was based on the returns from various special types of stations, including those operated by the Columbia Broadcasting System. For nine months of the year 1934, 26 per cent of all programs were of educational and cultural value. The U. S. Office of Education now sees to the rights of education on the air. It cooperates with broadcasters and educators by supplying worth-while programs to schools and colleges.

All of these programs and many more come into our classrooms and into our homes every day of our lives. Radio constitutes a hope for unbiased, unselfish consideration of the public. It is meeting the challenge. With this tool, no one need lack valuable information and cultural influences.

# St. La Salle's Method of Teaching Religion

Brother Philip, F.S.C.

(Concluded from the January issue)

## Only Essentials Are Memorized

**M**OREOVER, a distinct attempt is made to create a religious atmosphere and a religious spirit in the school. As an aid to accomplish the former, teachers are advised to place conspicuously in every room a large, devotional crucifix, and several beautiful holy pictures or statues. To accomplish the latter, attempts are made to correlate religion and the secular branches. In *Religion and the Study of Literature* (Schwartz, Kirwin, Fauss), Brother Leo shows how this correlation may be effected advantageously in teaching the English courses. Catholic schools are not like public schools except for the half hour of religious instruction; they are Catholic in appearance and in spirit. The spirit of religion permeates every activity of work or of play to provide ideal conditions for living one's religion.

Little has been said so far of memorizing. Possibly an examination of the question-and-answer textbook has led some

critics into the false assumption that the saintly educator's method of instruction overemphasizes the role of the memory. The preceding discussion rather emphasizes an appeal to the intellect, plus an appeal to the emotions, plus an appeal to the will to insure a translation of beliefs and moral principles into action. However, memory has an important role in any method of instruction. The recent *Circular* on "The Teaching of Religion" makes this interesting observation about studying a textbook (not about memorizing as a feature of the method of instruction): "To understand is not to retain; how many ideas we have understood after the first explanation, but which we were later unable to express clearly because we had not retained the exact terms. Once a statement or proposition is understood, memory must necessarily intervene for the work of assimilation."<sup>1</sup> Again, "An idea is never independent of words."<sup>2</sup> But Christian Doctrine is a most

exact science, and it has its own approved terminology. Consequently, "for pupils of our elementary classes, do not hesitate to impose a textual study of the catechism (reference is to the European diocesan catechism)<sup>3</sup> in accordance with their intellectual development, after the text has been previously explained with care. As for the more advanced pupils, demand a literal knowledge of the general principles of dogma, of moral, of the sacraments; as for the rest, let them be able to summarize clearly, and in a personal manner, the doctrine of their text, or that which has been developed in class."<sup>4</sup> In *Aims and Methods of Teaching Religion*, Father John K. Sharp remarks: "Nothing is more important in religious teaching than definiteness. This is splendidly secured by the catechetical method. The vagueness characteristic of modern education is fatal in religious teaching."<sup>5</sup> Further on he quotes Dr.

<sup>1</sup>Rule of Government XXIII, 68.

<sup>2</sup>*Administrative Circular*, No. 300, Rome, 1938, on "The Teaching of Religion," p. 71.

<sup>3</sup>*Ibid.*, p. 72.

<sup>4</sup>*Administrative Circular*, No. 300, Rome, 1938, on "The Teaching of Religion," p. 72.

<sup>5</sup>Sharp, *Aims and Methods in Teaching Religion*, p. 57.

Bruehl thus: "Christian doctrine, first of all, is teaching — the imparting of truth — we can get religion into the heart and soul only if we get it into the mind and into the memory." Anyone will grant that memorizing may be overemphasized; but the point here is that St. La Salle's method, properly understood, demands only a judicious exercise of the memory, an exercise psychologically sound.

As a matter of fact, "memorization," except as provided for above, is positively discouraged in the Brothers' schools by the nature of the official tests or examinations in Religion as prepared each June for every high-school class. These examinations are approved by the state department which grants credit of one unit on the completion of the four-year course. These examinations are partly completion tests, partly true-and-false questions, partly multiple-choice questions, and partly essay questions; and these modern tests are officially recommended in the *Circular*.<sup>6</sup> Naturally, these questions test intelligent and clear understanding of principles rather than textbook answers.

#### Immediate Preparation of the Teacher

In addition to this remote preparation, the zealous catechist will make a conscientious immediate preparation. This preparation demands a carefully prepared plan. One essential characteristic of good plan is unity. This demands not only unity in topic, but unity in purpose, or objective, and unity in the impression to be produced. For example, I may prepare a lesson on the Communion of Saints in such a manner as to emphasize the necessity of becoming saints, with emphasis not on the heroism of saints, but on the essential, doing God's will, pleasing Him. Or I may prepare a lesson on the Sacrament of Penance in such manner as to emphasize God's desire to forgive the sinner as illustrated by the parables of the Lost Sheep and the Prodigal Son. And as the *Circular* well remarks, this immediate preparation should be carefully worked out in a written plan.<sup>7</sup>

#### Lesson May Be Christocentric

The catechist is free to plan some or all of his lessons about Christ as His life story is unfolded in the Gospels. This practice is strongly recommended to the Brothers. "The Catechism is the continuation of apostolic preaching; this, as well as the primitive catechism, had for theme: Jesus and His Life. The Gospels then have been and continue to be pre-eminently the first catechetical lesson. . . . The life of Our Saviour, the Gospel, is habitually a treasure-house of the real catechist. His customary gesture is that of the Precursor: *Ecce Agnus Dei*."<sup>8</sup>

<sup>6</sup>Administrative Circular, No. 300, Rome, 1938, on "The Teaching of Religion," pp. 139-142.

<sup>7</sup>Administrative Circular, No. 300, Rome, 1938, on "The Teaching of Religion," p. 94.

<sup>8</sup>Ibid., p. 105.

#### Lesson May Be Centered in Liturgy

For the Brothers, the teaching of the Liturgy is not merely theoretical. "A true liturgical education establishes an equilibrium, or better yet, a necessary subordination between the essential values of Christian dogmas and personal practices of piety. All complete formation supposes the knowledge of certain principles, and at the same time the acquisition of corresponding habits. Liturgical formation (education) comprises ideas and acts; it makes the ideas confided to the intellect live, and gives to the Christian soul, with a liturgical mentality, the facility of living the liturgy."<sup>9</sup> The *Circular* then explains that to discuss theoretically the nomenclature of liturgical objects, vestments, ceremonies, is like trying to have someone admire the outside of Cathedral windows. The Mass is our supreme act of religion. Explained in its true liturgical sense, "Holy Mass ceases to be a silent half hour passed in a church through compulsion; it appears like the union of the priesthood of Jesus Christ with that which we may call the priesthood of the faithful, the sacrifice of which each of the faithful is the minister."<sup>10</sup> Thus, as the calendar indicates great mysteries, "the teacher underlines the harmonious linking of the feasts and their radiation around the central point; Our Lord Jesus Christ in His triple life—human, divine, mystical."<sup>11</sup> Is catechetical instruction as thus planned dry and abstract, or functional and vital?

#### Lesson Centered in Social Doctrine

Especially in the advanced high-school classes and in college classes, the famous Encyclicals of Leo XIII and of Pius XI should be discussed. By the question-and-answer method? Emphatically yes, since we wish to train these advanced pupils in the important art of self-expression, especially in Church doctrines so evidently misunderstood by uninstructed Catholics. We wish to train them to be lay apostles. The *Circular* has this important paragraph, though two interesting pages are devoted to the topic:

"Graduated from school, the adolescent finds himself thrown into a new world which is awakening to life. He is immediately solicited by social organizations of every shade; the newspaper he reads, the conversation he hears, the radio programs which penetrate into his household uphold the most opposed doctrines; social Catholicism, Communism, liberalism, Socialism. If he lacks an initiation capable of sustaining in his soul Christian considerations, he will be the plaything of circumstances."<sup>12</sup>

Therefore, the catechist should plan lessons on the Social Doctrine of the Church, "for this epoch has, more than ever, need of enlightened men who are able to resolve, according to a Christian formula, the difficulties of life."<sup>13</sup> Similar, wise counsels on planning lessons in apologetics for mature

<sup>9</sup>Ibid., p. 110.

pupils are found in the *Circular*, pages 106-109. Again, it is evident that the method of religious instruction as used by the Brothers of the Christian Schools envisages a dynamic living of religion.

<sup>10</sup>Ibid., p. 111.  
<sup>11</sup>Ibid., p. 112.

<sup>12</sup>Ibid., p. 113.  
<sup>13</sup>Ibid., p. 112.

#### AFTER 2,000 YEARS

"Go ye therefore and teach all nations."

These words were said by our Lord to the Apostles. They were, however, in due measure meant for us all. Just as the material resources of the earth are given to us all by God, our Father, and just as those who have an abundance of these resources shall share with those who have less or none; so divine truth was given by the Holy Spirit to all the children of men, and those who have received abundantly and in fullness of these spiritual resources shall share with those who have received less. The gift of Faith entails the obligation in charity of sharing that blessing with those who have it not. In special manner does this obligation fall upon those who as graduates of Catholic institutions of higher learning have received more than the average share both of divine truth and of human knowledge that clusters around it. Having received more, more will be expected of you.

Each day we pray in the Our Father, "Thy Kingdom come." Our Lord evidently did not intend this as the self-centered petition we often make out of it. It cannot mean, "May I go to heaven." It clearly refers to the coming of God's kingdom on earth among men: "May the truth of God be spread among His children here below, among all His human children, of all climes and races, and may His spirit, the spirit of love, the spirit of the Sermon on the Mount enter into and warm the hearts of men." Daily we so pray, and daily we should, but prayer is not enough. We must do and be as well. We must live that spirit ourselves. We must do what lies within us to spread that spirit among our fellow men.

After nearly two thousand years not one sixth of the human race has received the light of Catholic faith. The Kingdom of God has not come for or to them. This morning I wish to speak not of the millions scattered through the habitable world, but of the millions within our own borders who are still outside the Kingdom of God or who share it only in part and not in its fullness. About four fifths of our American people, more than a hundred million in all, are still outside the Church. Each year a small, an almost infinitesimally small, fraction of them receive the gift of faith and take the road to Rome. Whether these gains counterbalance our known losses, no one living can tell. If ever we hope to share well our gift of faith with the great bulk of our fellow Americans, we shall have to plan farsightedly to reach effectively the four great groups that make up the bulk of our hundred million Americans who do not share our faith with us. These four great groups are the urban masses, the rural population, the colored races, and the educated classes. — Rev. Dr. John M. Cooper in Catholic University Commencement Sermon.

#### SOUNDING BRASS

He is the best teacher who can stimulate his pupils in the fewest words to greatest mental activity and interest in their lessons. Most of the talking should be done by the pupils guided or led by the teacher. If the teacher talks too much, he wearies himself as well as the class. — James L. Hughes.



# Effects of the Teacher's Personality\*

Sister Mary Clare, S.N.D.

IN his Encyclical on Education, Pius XI says, "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social . . . in order to elevate, regulate, and perfect it, in accordance with the teaching and example of Christ." Bishop Spaulding, in a similar vein says "the whole question of educational reform and progress is simply a question of employing good teachers and removing incompetent teachers." And yet, did you ever read a single piece of school publicity, from simple ad to detailed catalog, which made mention of any but the academic qualities of the faculty? Did you ever see one which said that the personality of every teacher had been tested for its effect on the student?

And that brings us to the heart of our discussion, the personality of the teacher and its effects on the religious development of the young. Reams upon reams have been written about that magic word *personality*, and so it may be well to clear the issue by a clear definition of the term.

Popularly understood, personality comprises "the physical and affective qualities of an individual as they synthetically attract or impress others.

"Religious development of the young," the other term with which we are concerned today, means, broadly speaking, a growth of the child in faith. This faith has a human and a divine element. The human element is the product of intelligence and will, the divine element is grace. Harmony between these human and divine elements leads to the performance of repeated acts of faith, thus forming the habit of faith.

Strictly speaking the child is not possessed of a definite fixed individuality. Exercise or indulgence during the plastic period develops each faculty and inclination, while neglect or suppression of function atrophies and enfeebles them. Excellencies of mind and heart and will are natural gifts of God and they vary with the individual. Properly nurtured they result in strong and varied individualities. The fact that no two children have exactly the same potentialities creates a real difficulty for the teacher, and the daily strain caused by this very real difficulty creates the temptation to whip the children into line thus suppressing and crushing instead of nurturing the children's varying natural gifts. "We were a bunch of repressed vegetables," recounts one college graduate telling of her elementary-school experiences. "We were all smacked into a set mold," says another report, and yet the latter teacher, we are told, was fond of shouting dramatically: "Give me a child with spirit—a child who has a mind of his own!" Is not this an example of the total misunderstanding of human nature which forms one of the most serious charges against communism?

The surest way for the teacher to avoid any possibility of failure in this vital matter of her personality which will affect in the aggregate the religious development of thousands of pupils and through them of other thousands, is for her to imitate the perfectly integrated personality, our Lord Jesus Christ.

Dr. Henry Schumacher, in his *Social Mes-*

EDITOR'S NOTE. This paper is significant because of the case studies. And these case studies are significant in themselves because they reveal the actual spirit of a classroom—the great good that is done as well as the great harm.

sage of the New Testament, presents what he considers the five basic aspects of Christ's social ego. Feeling that a double purpose might thereby be served, I have tried to examine what objective data I have been able to gather alongside these five basic aspects of Christ's social example, which are: His poverty and humility; His mercy and kindness toward men; His zeal for the honor of the Father; the human touch in His life; His self-sacrifice.<sup>1</sup> The gathering of the data was very difficult, but their interpretation was still more difficult because, for one thing, of the vital influence of the home during the five first and most impressionable years of the child's life as well as during school days. Facts, however, do seem to point to the conclusion that while a bad home influence can negative much of the positive influence of a strong teacher personality, good home influence does not seem to neutralize a defective teacher personality.

All the data I am presenting represent actual cases and all were gathered from firsthand sources. The teachers concerned are religious of both sexes from different communities.

## I. Christ's Poverty and Humility

The first basic aspect of Christ's social example is His poverty and humility. He not only became man, but He identified Himself with the poorest and lowliest of men. Would He have approved of the treatment accorded Joseph, a sixteen-year-old clean-living boy from a poor home? Joseph was a poor student, scatterbrained, restless in class. Instead of employing the constructive technique accorded the boys from the richer families, the teacher gave Joseph humiliating penances, made him kneel on the floor in the rear of the room, or stand with his face to the wall, etc. Feeling that there was no hope of the teacher's understanding him, he lost confidence in himself, slipped into bad company, and ended up in a penal institution.

Somewhat similar is the story of David, a pupil in the seventh grade. He was given to habits of slovenliness in dress, uncombed hair, etc. The teacher contemptuously brought him before the class, held him up to their ridicule, and even had his classmates hold a mock trial of his case amid constant laughter. David never recovered from the humiliation. He segregated himself from the class, became bitterly antisocial, and dropped school before the year was over.

Edward, a ninth grader, was even more slovenly. He neglected personal cleanliness to the point where it was disagreeable to be in his vicinity. His former teachers and classmates had had as little to do with him as possible. His new teacher studied him. Finding that he was a wizard in arithmetic, she gave him charge of the advertising for the school paper, the first position offered him in his

school life. She advised him to read up on methods of approaching prospective advertisers, knowing that all these treatises stress personal appearance. The day he was to make his first trip for an ad, Edward came to school so well groomed as to be almost unrecognizable. The teacher made no comment, but asked a lad from one of the better families to accompany him on his first trip. A friendship was thus started which would have been impossible earlier. Edward never relapsed. He finished high school and obtained a position in a bank.

An inspiring story comes from the principal of a parish school registering more than 1,500 pupils. She writes: "We have one 6Z group with many unpromising youngsters in it from very strange homes. A very saintly Sister volunteered to take the group this year. The transformation in the class since September has been almost miraculous. At the midterm tests, two of this group did as well as any in the X group. When I wanted to change them they cried and begged to stay with Sister."

Quite a contrast is the teacher who ridiculed 12-year-old Rose in the presence of the whole class because she was seemingly too familiar with some of the boys. Rose left the parochial school and with it her Catholic practices. She is leading a wild life with no check on her conduct; for she comes from a broken home.

Here is a vivid example of a teacher's Christlike love for the social outcast. Paul, a regular rascal all through the grades, came into the hands of a fine womanly teacher in the seventh grade. To the astonishment of all who knew him, he turned over a new leaf and became quite a respectable lad for the rest of his school days. As a young man, however, he returned to his evil ways, was married before a justice of the peace, got into all sorts of trouble which brought him into the hands of the law, and was finally sentenced to serve a term in the penitentiary. Following his release, he returned to his home parish one morning and crouching in the shadow of the buttresses of the great stone church, he watched the lines of children passing on their way to daily Mass, hoping to see the Sister who had once helped him to the right path. Her keen eyes detected him crouching there, she spoke to him, and invited him to come to see her that day after the classes were over. He came and told her everything. Through her influence he had his marriage rectified, received the sacraments again, and settled down to decent living.

Before leaving the consideration of Christ's poverty and humility which is exemplified throughout the New Testament, we might contrast with it the institutionalism of some religious teachers—that sort of collective egotism which shows itself in an inordinate pride in one's own religious community, and which frequently leads to an uncharitable attitude toward other communities; contrast also the race, religious, and class prejudices which show themselves in a positive antipathy toward the underprivileged child attending the public school, or toward the colored members of the Mystical Body, or to children from the fringe of society. The tens of thousands of religious teachers who exemplify the social example of Christ's poverty and humility must bear the odium created by these exceptions which easily gain publicity, and thus destroy the natural

\*A condensation of a paper read at the 1938 meeting of the National Catholic Educational Association.

<sup>1</sup>Schumacher, H., *Social Message of the New Testament*, p. 17 ff., Bruce, 1937.

admiration and esteem which people have of those who lead a religious life, positively hinder the work of Catholic action, and sometimes so anger people that they become bitter enemies of the Church.

## II. Christ's Mercy and Kindness

In the second point we note Christ's mercy and kindness which He Himself indicated<sup>2</sup> as the characteristic marks and proofs of the truth of His whole mission. They are characteristics every human heart can understand, thus making it easy for all to accept His invitation "Come to Me." Ella M. E. Flick<sup>3</sup> tells the story of how a first-grade teacher, who exemplified these characteristics, worked a transformation in Bill, as consistent a little heathen as ever darkened a schoolroom door. We read that in three months Bill found his soul, God, his conscience, and other spiritual things, and likewise discovered a happiness that beamed out of his freckled face and mischievous blue eyes. Bill laid all his little heart at his teacher's feet. He became patient, gentle, kind. Cats and dogs for miles around as well as the neighbors in several blocks had reason for sincere gratitude to the humble Sister, who, however, disclaimed any credit. She merely made a Christian out of Bill, she averred. Good tends to diffuse itself and Bill's Christian zeal was applied to his whole family.

Unlike Bill, George had no happy home. His grandfather had been murdered and this tragedy had plunged the entire family into a melancholy state. They gave up their faith because they argued that no just God could send them such a heavy cross. When George started to school the teacher noticed something was amiss. Without inquiring into the cause, she won the little fellow's heart and good will. Like Bill he carried his Christianity into his unhappy home and gradually brought the whole family back to Christ.

Fred was fifteen and an awkward, overgrown boy far behind his classmates in the eighth grade. He was sure of but one thing—that he was stupid and good for nothing, and the future was but a dark, bleak prospect. Into his life came a new teacher. Very soon she discerned the utter despondency in Fred's attitude and set out to help him. Before long Fred began to change his ideas. He caught up with his studies, finished school with honors, and became a priest. After eighteen years in the priesthood he declares that he has never once read a Mass without mentioning the name of that nun whose "never-die" spirit and kindly encouragement won for him his greatest victory. This experience has given him a Christlike zeal for all down-and-outers.

An impulsive disposition or an unbending will are traits of character in a pupil which often come into disagreeable collision with the teacher's efforts; yet we are told they may contain some precious elements of the raw material out of which, by the exercise of Christlike mercy and kindness, a fine type of personality may be formed.<sup>4</sup> A single incident may be the turning point as in the case of James, an earnest student, somewhat introverted. During the final period of a long day he was inclined to be restless and talkative. He was given several warnings by the teacher, coupled with threats of punishment. The warnings were not heeded and the punishment was meted out—a 200-word synopsis of a story in the textbook, to be done before he went

home that day. The punishment was received in a surly manner. After class he came up and declared that the punishment was unfair and flatly refused to do it. Warned that this was a serious breach of discipline, he still refused. Instead of pushing the case the teacher said in effect: "You are evidently not feeling well today. Suppose you go home and think it over. Come to me tomorrow morning and give me your answer." The next morning James was waiting for the teacher in the corridor. He offered a very sincere apology and presented the 200-word synopsis, neatly written, and offered to take further penalties. This closed the incident. No further misunderstandings occurred and he developed into a manly boy.

In sad contrast to the above, is the story told by the chaplain of a county jail, of a man who seemed beyond any possibility of rehabilitation because of his mental attitude. The man was convinced there was no use for him to try to be good. As proof he cited the fact that when in the second grade of the parochial school the Sister had told him "You'll never amount to anything," and the scar never healed. He passed through an unhappy school life and became a failure.

Another man tells how, because of lack of talent, the highest mark he was able to reach was 77 per cent. His fifth-grade teacher kept him in a constant state of discouragement because of the 23 points that separated the 77 from 100. The next year an understanding sixth-grade teacher gleefully clapped her hands at the sight of the 77 points that separated her pupil from zero, and this second teacher's influence stayed with him right through high school. When discouraged he would slip back and talk things over with his sixth-grade teacher. When that wasn't possible, the picture of her clapping her hands in sincere infectious joy tided him over.

A high-school boy in his most difficult years was constantly misunderstood at home and at school. Leaving school one afternoon after a scene with the teacher, and knowing that a worse scene awaited him at home, he decided to commit suicide, having arrived at the conclusion that there was no God or He would have helped him. As the boy slouched across the schoolyard, he met his first-grade teacher. She smiled at him with her eyes and her lips and her whole soul and said a cheery, hearty "Hello, James, I haven't seen you for a long time." That was all. But just that quickly the darkness left him. He went whistling over to church, threshed the matter out with the Lord, and miraculously got strength to carry on. He told the story years later when he entered his own son in the first grade.

The instances just cited are surely sufficient evidence of the importance of the basic virtues of mercy and kindness on which Christ placed such stress.

## III. Christ's Zeal for the Honor of the Father

Christ's zeal for the honor of the Father is most vividly pictured in the incident where He drove the money changers out of the temple. Dr. Schumacher reminds us that this incident is "not the manifestation of the disturbed temper of an angry Christ, as some liberals maintain, but the expression of His sovereign regard for the supreme sanctity of the will of the Father and for the sacredness of religious values."<sup>5</sup> Though Christ's example here implies a command to all His followers, I feel that it contains an especial message for principals, who often are also religious superiors, and too often, alas, also carry a full

teaching schedule. The most eminently capable of them, being much occupied themselves, often regard industry only as a virtue, totally forgetting that it can become also a vice. These thoroughly conscientious principals are often wanting in imagination, therefore also often wanting in sympathy—though they would be most sincere, too, in their protestations that sympathy is the one virtue they do not lack. *Brother Petroc's Return* by S.M.C.<sup>6</sup> gives us an excellent picture of this type of superior, although few teachers in the ranks have to go to a storybook for an illustration.

Christ's sternness in putting the temple in order was caused by His zeal for the honor of the Father. He was slaying those who were commercializing the sacred values of religion. Supposing Christ should visit one of our schools in Person and should hear a principal reprimanding a teacher in the presence of one or more of the pupils because the singing was not up to par, or there was a hitch in the school entertainment, or the fire drill was less than perfect, or the children didn't sell their quota of bazaar tickets, or there was a split infinitive in the school paper, or the classroom was not in perfect order, or the window shades were awry when the Bishop passed by, or the report cards were not finished on time, or the Mass server did not know his prayers? Supposing, I say, that Christ should be visibly present on any one of these occasions, would His zeal for the honor of the Father prompt Him to take the principal's part? Is not the principal disregarding the law of charity for some business reason? Is that not commercializing the sacred values of religion? Are boys and girls drawn to the service of religion when they see their teacher treated as modern teachers do not treat their pupils? Can the personality of a teacher who is living under such a strain react favorably on the religious development of the young?

Helen attended the state university and one week-end invited her non-Catholic roommate to go home with her. Anxious to have her friend meet some Sisters, Helen brought her over to the convent Saturday afternoon and asked for one of her high-school teachers. After greeting Helen and her friend heartily, the Sister asked Helen if she could not come back the next day as there was a faculty meeting in five minutes. Just then the principal passed on her way to the meeting, stopped, and with no word of apology waved her hand toward the door, "Run along, girls," she ordered, "Sister has no time for you now. Come, Sister, you will be late." Helen, who tells the story, says it was the first time in her life she was ashamed of being a Catholic. She added that her friend never got over the rebuff nor her dislike for Catholic nuns.

Emily, a girl in her teens, was very much misunderstood by her principal, but had found a true friend in the Sister who was the faculty adviser of the one extracurricular activity which interested Emily. Something had irked Emily about the time of the annual student retreat and she felt she could get even with the principal by refusing to make it. She came the first morning but when the other students went to the cafeteria for lunch, she planned to go home not to return until the retreat was over. Near the end of the corridor she met her Sister friend who sensed the truth and stopped to reason softly with Emily. The girl was just giving in when the principal entered

<sup>2</sup>Matt. 11:3-5.

<sup>3</sup>America, 44:205, D 6.

<sup>4</sup>Cf. Michael Maher, S.J., *Catholic Encyclopedia*, Vol. VII, 765.

<sup>5</sup>Schumacher, H., *Social Message of the New Testament*, p. 24.

<sup>6</sup>S.M.C., *Brother Petroc's Return*, Little, Brown & Co., Boston, 1937.



the corridor, walked up to the two, and with no apology for the interruption, said cuttingly, "If you have to talk, step in a room where you won't be giving scandal," and passed on. Emily finished the retreat to compensate, she says, for the humiliation the Sister suffered.

One can almost say that each time a pupil hears a teacher reprimanded or addressed sarcastically by the principal or superior, a budding religious vocation is nipped. No number of instructions on the beauty of the religious life can overcome one such handicap.

#### IV. Christ's Human Touch

Now we pass to what is perhaps the most consoling phase of Christ's social message—the human touch in His life. As Dr. Schumacher says, "From a natural standpoint, nothing brings Jesus closer to the individual members of human society, which He came to renew, than the little and seemingly insignificant incidents of His life. They are, after all, a sanctioning of the normal human life, which protects the Christian against exaggerated demands of hypocrites."<sup>7</sup>

"In my sophomore year in high school," writes a professional woman, "I had an instructor who was too pious in the classroom. Anything said by this teacher I resented because I did not like so much piety thrown at me. Anyone so ultra-religious made me want to be anti-religious, and I remember my sophomore year as an anti-religious campaign. The following year I had a prize of a teacher—a modern teacher—up on the happenings of the day and in step with the students, yet one never forgot that she was a religious. I did everything to bespeak my Catholic training and I worked, oh, so hard at anything she suggested. To me she was the definite influence on my personality and I have realized it ever since."

Mabel's teacher had schooled herself to a strict performance of duty and wanted to train Mabel along the same lines but her harsh, unsympathetic manner repelled the 14-year-old girl. At the end of the year Mabel remarked, "Well, if that's religion, I'm through with it." She was, too, for she not only left the Catholic school but she also gave up going to Mass and to the sacraments.

In his book *Salve Mater*, the former Episcopalian Bishop Kinsman tells how once, when making the rounds of his diocese, he called at a convent to transact some business for a friend. He was so impressed by what he called the "delicate gaiety" of the nuns that he called again and again. The impression received was eventually a notable cause of his conversion.<sup>8</sup> Dr. Kinsman could analyze what it was in the nuns which drew him to Christ's Church, but a little child only knows that he loves his teacher and would do anything to please her. "She loves us with her eyes," is the only way one youngster could explain it. Asked if Sister didn't smile, too, he answered, "Why, sure." He was not too little to grasp that no other quality of a teacher can take the place of a pleasant smile in winning the good will and the earnest cooperation of the pupils.

Of course, this smile implies more than a mere turning up of the corners of the mouth. It implies a sharing of the individual child's experiences not immediately connected with the geography or history or catechism class. It implies a thousand and one closely linked nothings which reveal love and esteem and which make the child completely receptive.

The New Testament shows us how Christ adapted Himself to the social ceremonies, etc., of those with whom He found Himself. In Scriptural terms, Christ was "in habit found as man."<sup>9</sup> Following His example the Catholic Church has ever been foremost in adapting herself to the inherent tendencies of her children. This is not only good Christianity, it is a prime factor in successful salesmanship of any kind, whether through the medium of the written or of the spoken word, and the Christian teacher can find her way to the hearts of her pupils by taking great pains to adapt herself to them. This method is certain of success when dealing with a group of children of varying nationalities. It makes it impossible for the teacher to favor one nationality over another—a prolific cause of heartbreak and of stunted religious development. I am refraining for obvious reasons from giving objective data bearing on this point. A plethora of it is at my disposal.

The teacher who will discriminate even mentally against a child because of nationality or race has not the faintest conception of the true meaning of the Mystical Body of Christ, and should not be entrusted with children in the plastic period. She should above all not be permitted to teach in schools of her own nationality because this will but confirm her attitude and she will naturally give expression to her views and thus by her example the children are taught to be snobs. In this respect perhaps more than in any other it is true that, "Example is the school of mankind, and they will learn at no other."<sup>10</sup>

If any of us are ever considered for beatification or canonization neither our nationality nor our race will be considered by the Holy See, except perhaps by the Devil's Advocate if he has any hint that we discriminated against other members of the Mystical Body because of nationality or race. Heroic virtue and such discrimination cannot lodge in the same breast.

Finally, Christ frequently took part in the ordinary social life of His day thereby showing His followers the vast difference between sanctity and sanctimoniousness. Jansenism and Puritanism have caused us to lose sight of this distinction and our influence for good has thereby been vastly shrunken.

#### V. Christ's Example

"The supreme social message in Christ's example," says Dr. Schumacher, "is contained in His self-sacrifice."<sup>11</sup> This fifth and final aspect of Christ's social message is the one which the 125,000 religious in the United States preach daily to the world. Our habit, our mode of life, our very convent walls, all connote self-sacrifice. The privileges which the world accords religious are accorded because it honors self-sacrifice. Therefore, the gravity of the scandal given to the world by the egotistical religious—really a contradiction in terms.

The mannerisms of an otherwise very fine teacher were unwittingly causing a high-strung nervous pupil exquisite mental pain. At wit's ends the pupil, a non-Catholic, confided in a teacher friend. Relying on the high professional standing of the teacher in question, the friend approached the former tactfully and in what was understood to be complete confidence, disclosed the pupil's difficulty. At the very next meeting of the class, this teacher angrily and bluntly landed into the sensitive pupil publicly, thus doing irreparable injury.

Was that religious teacher imitating Him who said, "I lay down My life for My sheep?"<sup>12</sup>

A group of students confessed to their principal that they were forced to practice dishonesty in order to get a passing grade because their teacher made impossible demands. Investigation proved that the teacher in question was constantly bragging to the other teachers how much was being accomplished in the class and bulky homework papers were shown in proof. This same teacher regularly interpreted difficulties of the students as personal affronts, definitely discouraged any voluntary participation of the students in classwork and on the whole succeeded only in making the clock and the calendar vastly popular. Such concentrated egotism has no place in any classroom, surely not in one which professes to be Catholic.

Little Margie, seven years old, was always talking about the sixth-grade teacher, praising her, complimenting her, and proclaiming her pointed qualities. Sister was tall, beautiful, clever, full of jokes and fun. She could play the piano and violin, had a beautiful singing voice, and could draw anything you asked her to. One day in an effort to induce the child to do something, the mother said, "If you learn to do this now, when you grow up you can be a nice Sister like Sister Marie." Quickly the little one responded, "I never want to be like Sister Marie for she is proud." We may presume that, while Margie liked Sister Marie as an entertainer, she was hardly influenced by her in her religious development.

In his book *Within That City*,<sup>13</sup> Arnold Lunn draws our attention to the fact that the Church never tires of reminding her most gifted children that culture is not an asset which entitles them to put on airs, but a debt which they can cancel only by services to God. Yet some go off at a tangent and vainly spend their lives burning incense at their own shrine. Says one student, "In the final examinations Sister N.N. always asks the children what they liked and what they did not like about her classes. Not even those who were flunking anyhow dared to tell the truth for they would be in her class the next year and would they pay for it!"

Then again there is the type of teacher with a flair for show-off, to whom a higher academic degree is more distinctive than a halo, who browbeats the students, and who makes a personal issue of everything. I could find no objective data showing that the warped personality of these last two types had a bad effect on the religious development of the young. The very disdain with which the stories were told indicated that the effect was negative rather than evil. It could be interpreted more as regret for a lost year. Of course, the few members of such classes who turn to the teaching profession may profit decidedly by such a vivid picture of what a teacher should not be.

The specific instances here recounted were chosen from hundreds of examples. A consideration of them leads us to ask ourselves whether in our attempt to keep up with the avalanche of current educational literature, there is not danger that we may lose sight of the Christian teachers' primary source book, the New Testament, wherein we are taught the necessity of exemplifying in our lives at least the five basic aspects of Christ's example,

His poverty and humility,  
His mercy and kindness toward men,  
His zeal for the honor of the Father,  
The human touch in His life, and  
His self-sacrifice.

<sup>7</sup>Schumacher, H., *Social Message of the New Testament*, p. 24.

<sup>8</sup>Kinsman, Frederick Joseph, *Salve Mater*, Longmans, Green and Co., 1920, p. 226.

<sup>9</sup>Phil. 2:7.

<sup>10</sup>Edmund Burke, *On a Regicide Peace*.

<sup>11</sup>Schumacher, H., *Social Message of the New Testament*, p. 26 f.

<sup>12</sup>John 10:11-15.

<sup>13</sup>Arnold Lunn, *Within That City*, Sheed & Ward, New York, 1936.

# The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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## Social Services and the Schools. No. 4. Recreation and Education

The report on "Social Services" that we are considering in this series of editorials "envisions" the unification of the administration of all public recreational activities in the community under the city board of education. There is a recognition of the fact that regional—including rural—recreation should be organized under county or state administrative units. The same "centralization" formula is used, but a little more cautiously here. But "Education" is here used as a chameleon to justify the identity of interest and service of "boards of education" and recreation administrative units as a basis for centralization.

"Recreation," says the report, "is leisure-time activity—purposeful yet unrewarded except in the individual satisfactions received." It may be, "active or passive, organized or unorganized, commercial, endowed or publicly financed." The need for it, with us, grows out of the contemporary mechanization, standardization, and commercialization of social activity. The actual programs aim to "enrich life, promote health, increase working efficiency, and develop personality." We must have "all-day, all-year" recreation programs for all the people.

The responsibilities for recreation programs are placed in government and in private agencies. Private agencies serve the purpose, according to the report, of supplementing the public recreation program by experimenting, by demonstrating new types of services, and by meeting the needs of groups which for special reasons are not easily fitted into the public program. The governmental responsibilities for recreation programs are sometimes placed in park authorities, in school authorities, and sometimes directly in the municipality itself. This means, of course, administrative responsibility, for policy and budget

responsibilities are always in the municipalities. This suggests an incidental comment. This report seemingly assumes that these administrative agencies are entities possessed of the power to determine the public policies in related fields, and to commit the community to long-term policies which are settled long in advance in conference or on the initiative of one of the agencies. You might say not "actually settled," but conditions are created which make retreat impossible—or leave no alternative.

In this field there is need not for centralization, unified administration, and uniformity, but for cooperation and co-ordination. This is especially true with reference to the facilities of recreation, the "playfields, playgrounds, beaches, golf courses, wooded areas, field houses, and occasionally camps," of park authorities, the indoor and outdoor playgrounds, game rooms, shops, studios, libraries, gymnasiums, and auditoriums of school authorities. And so in the transition to the ultimate control by "school boards"—which the report "envisions"—a commission of "representatives of major public and private recreation interest in the community" will hold the fort until the inspired educative leadership arrives to convert public opinion to turn all these matters over to the "school board." The fact that private recreation interests are recognized in the commission shows that recreation is "immature" for the glorious unification to come. Then, too, there is the fact that the "traditional formalism of the school is destructive to the unique values which informality lends to the recreation program."

Then, too, though recreation is called education, and a finely worded sentence of L. P. Jacks is used ("The education which is not also recreation is a maimed, incomplete, half-done thing. The recreation which is not also education has no re-creative value") to support a thesis, we are a long way both intellectually and practically from the ultimate position of the report. The immediate problem is clearly stated in the last sentence of the chapter on recreation. "The key to more effective recreational services lies in cooperation."—E. A. F.

## Revive the Old Customs

Many of the old customs are falling into disuse, due in large part to our unwillingness to make a sincere effort to preserve them. The graciousness, generosity, and sturdy Christian conviction which they represent are frowned upon by a selfish unbelieving world. The blight of Calvinism is nowhere more evident than in the bloodless, calculating nature of social relations in a community over which its shadow has fallen. The man who is generous enough to offer a visitor refreshment is considered as "wasting his substance." The Catholic in time adopts the customs of the community and loses that faith in the morrow which always characterizes the generous soul. Better for him that he should hold with the Mexican for the glories of "mañana" than to be robbed through thoughtlessness or lack of conviction of the joy of living generously.

Catholic customs which we miss to an increasing degree are the salutations and exclamations of an older generation: "God bless you," "God be with you," "God willing." Christenings and burials were occasions of moment in other days; a newspaper notice seems to be the limit of recognition at present. The passing of the immigrant and unfavorable social and economic conditions cannot entirely account for such neglect. The en-



ervating effect of an atmosphere in which Catholicism is an alien culture is largely to blame.

Do the old customs merit revival? Some may not agree, but it is our belief that there is a place for such customs in Catholicism as a culture, connoting as they do the refining influence of the Church and a recognition of God's place in the scheme of things. The resourceful teacher will find many occasions on which something can be done to review and revive this very essential part of the Catholic tradition. — *F. M. C.*

## Homework

A child twelve years of age in the sixth grade was given the following homework on a day in September:

1. Read 10 pages in history.
2. Write answers to 10 questions on the text.
3. Write 20 words in spelling 3 times each.
4. Write 10 sentences in spelling 3 times each.
5. Memorize the "Mayflower Compact."
6. Memorize 2 stanzas of "The Village Blacksmith."
7. Work out 15 arithmetic problems.

This is what the parent tried to help the child to do. The child was nervous and became very much more nervous this day and on the succeeding days as such homework assignments followed one after another.

The reaction of the mothers was so general that the teacher announced to the children toward the end of September, that because of the number of mothers who "scolded" her she would reduce the homework.

It is amazing that such a thing can happen in these days. Is there any need to say anything beyond the mere description? Is not this a revelation of what education is conceived to do? Is it not too bad that such things can happen in a Catholic school? — *E. A. F.*

## No Half Measures in Catholic Education

We have often repeated in these columns the statement of the Baltimore Council that the Catholic schools must not be inferior to the public schools, and have reiterated often the positive ideal that Catholic education must be of the best. The practice of Catholic education should be in accord with the theory of Catholic education and so, year in and year out, we have kept before our readers the ideal of quality in education and eminence in education. We are glad to see in the introduction by Archbishop Stritch of Milwaukee to the new school manual, prepared under the direction of Father Goebel, the diocesan superintendent of schools, a very fine statement of these principles which we gladly commend to you as a guide to your work for the children of Christ. The Archbishop's statement is as follows:

"If it is our duty to educate, it is our duty to educate well. This axiom is self-evident. Human reason demands that in using a means we use it in its full reaches towards the attainment of the end. How often do we see the use of means ineffective for the sole reason that through negligence and inattention it ceases to be a real means. And how frequently do we observe in life that half measures are secured for the reason that means are only half used. Surely there can be no excuse for our only half using our schools in so important a work as the salvation of souls. Still justly there has come to us at times the complaint that Catholic schools are missing their full opportunity. The reason is because sometimes Catholic schools are not really conducted according to

the dictates of duty. We place, therefore, as the first principle in our school program that our schools must be well taught and conducted. This demands that we reach out and introduce into our schools all the genuine advances of modern pedagogy. It is true that we must avoid fads and passing fancies of educators and methods which spring from their chaotic or incomplete philosophies of education and that we must be discerning in choosing for our schools the assistance of contemporary pedagogues. It is equally true, however, that we must keep abreast of the times in education and fearlessly make use of all genuine advances. In the Instruction of the Holy See to the Bishops of the United States on Catholic Schools of the 24th of November, 1875, there is fixed the minimum standard for Catholic schools: They must not be inferior to the public schools. With our greater opportunity for excellence in education, surely we shall not be content with this minimum standard. We shall take as our standard: Make our schools as excellent as Catholic schools can be made and spare no effort to this end."

There is the call for a wholehearted high standard of Catholic education: No half measures; use every genuine advance of modern pedagogy and spare no effort to see that Catholic schools are as excellent as they can and should be. — *E. A. F.*

## Cultivate Humility

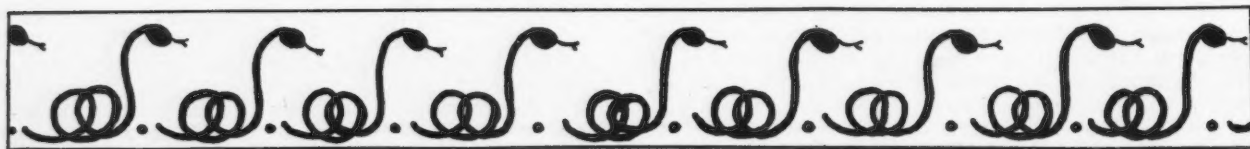
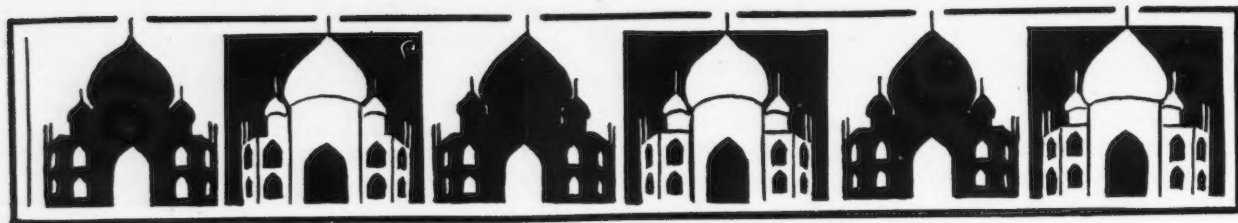
Sometimes we need to be reminded that humility is a saving virtue. Reminders are necessary because there are many trends in modern life which discourage its practice and confuse its devotees. Those engaged in scholarly pursuits are peculiarly prone to be guilty of the sin of pride. The teacher is no exception. If the teacher fails to practice humility, just what may we expect from the student?

A very dear friend of mine has a peculiar theory, holding that we should always keep in the forefront of our minds the thought that we cannot hope to become experts in all lines of endeavor. A few days ago, in an excited state, he told me how at last he had mastered the process of shaving after twenty years of study. Earlier he had confided to me that whenever he felt a little too proud of his achievements, and he has many to his credit, a look at his chin in the mirror deflated him at once. Crisscross lines and red patches showed him that he had not yet mastered the subtle art of shaving. He is sincere in his belief. I suggested that now pride would rule the day. "Not at all! I discovered the other day that I do not know how to knot a tie properly. That will safeguard humility for a while."

There are some things we can do much better than other teachers; but there are some activities in which we are decidedly weak. It is a good thing at times to meditate on our professional weaknesses. It fosters humility and growth. Our greatest successes come to us after we have swallowed a good dose of humility, chiefly because we step aside and let other forces and talents free to do the work for which God created them. Our shadows are lengthened more frequently through the offices of others than through our own puny efforts. Let us give our pupils a chance to win a place in the sun. — *F. M. C.*

## The I.Q. Changes

Educators now know that a child's intelligence quotient is not necessarily fixed for life. The greatest factor in causing change in I.Q. is environment, and environment is much more important to the general welfare of a person than heredity. At a recent meeting of educators in New York City, Dr. Goodwin Watson said that the only safe use of intelligence tests is to open up unsuspected opportunities for children, not to close them.



*Children of India — A Poster and Blackboard Borders.*

— Sister Elizabeth, O.S.U. \*



# Practical Aids for the Teacher

## Diagnostic and Remedial Procedures in Reading

James A. Fitzgerald, Ph.D.\*

**M**ANY failures in school and in life occur because of reading deficiencies. The writer found, in the Walsh School in the city of Chicago, one hundred and seventy-six in grades three to eight, retarded from two months to more than four years; thirty-six of the children were retarded two years or more. In the schools of the whole country there is great need for improvement in reading.

Often the retarded are found among the bright who have had a poor start or who have been exposed to inferior methods of teaching. Very often, however, the mediocre and the dull are handicapped by reading difficulties. For each individual, bright or dull, a remedial program should be initiated and continued until difficulties have been overcome and interests in good reading developed.

In diagnosing the difficulties, the defects, the interests, and the strong points of each child, a *testing program* including intelligence examinations, achievement tests, diagnostic tests, and interest inventories assists the teacher's judgment in determining the procedures and in choosing the materials which will be effective in improving the reading skills, abilities, and attitudes of each child.

The child who is retarded in reading has perhaps never experienced as he should through reading. If material of the right degree of difficulty can be located to meet his interest, improvement can be expected. In checking a child's interests such questions as the following are helpful:

1. What games do you like best?
  2. What movies do you enjoy most?
  3. What work do you like to do?
  4. How would you like to spend your next summer vacation?
  5. For what do you wish most?
  6. What are your favorite books?
  7. What kind of reading do you enjoy most?
  8. What kind of reading do you dislike most?
  9. About what do you like to read best?
  10. What school subjects do you like best?
  11. What subject do you dislike most?
- In like manner the activities of the child should be inventoried. Questions such as the following are helpful:
1. How much time do you spend helping your parents?

\*Summary of a paper read at the N.C.E.A. Convention, Washington, D. C., April 12-14, 1939. The author is professor in charge of graduate study in elementary education at Fordham University.

2. How much time do you spend on work other than schoolwork?
3. How much time do you spend at home on schoolwork?
4. How do you spend your leisure time?
5. To what radio programs do you listen?
6. What books have you read in the last month?
7. What parts in the newspapers do you read first?
8. List places you have been.
9. List places where you have traveled.

10. Check ones on which you have ridden:
 

a) Train	e) Truck
b) Boat	f) Buggy
c) Horse	g) Pony
d) Bicycle	h) Roller coaster

In like manner information relative to the home, the activities of the home, the interests in the home, and the advantages of the home would be helpful in understanding the attitudes and the defects of remedial readers.

In a diagnostic and remedial program in reading, four things should be remembered: (1) Test before teaching and continue to appraise the difficulties of the child during the remedial program. (2) Apply remedial procedures to the defects and utilize the strong points of each child's equipment and interest. (3) Teach so that difficulties will be avoided and defects prevented. (4) Interest the child and guide his interests to better and higher values.

## Developing Spelling Technique

Sister M. Martina, R.S.M.

(Continued from the January issue)

### Various Plural Endings

appendix	appendices
	appendixes
monsieur	messieurs
series	series

The plural of letters, figures, and signs is formed by adding 's:

5's; d's; + 's

The plural of proper names is formed by adding s to the singular:

Marys, Johns, Smiths

In certain compound nouns the plural sign is added to the most important word:

daughter-in-law daughters-in-law  
man-of-war men-of-war

Some exceptions are words not thought of as compounds, as:

cupful cupfuls  
handful handfuls

A few words pluralize both parts:

manservant menservants

### Troublesome Terminations

There are many words ending in *ar*, *er*, and *or* which are often misspelled. Pupils need special drill on these. Grouping them together for drill has been found very effective. Have the pupils make a mental photograph of:

"ar" ending	"er" ending	"or" ending
dollar	grocer	actor
ocular	bearer	governor
beggar	coroner	clamor
calendar	preacher	doctor
burglar	ledger	debtor
secular	laborer	professor
grammar	wearer	orator
mortar	stagger	conqueror
lunar	mourner	author
regular	dipper	tenor

Give the students a period for study and,

as it were, let this be the developing of the picture taken. The teacher will see the "proofs" in the written assignment. If the proofs are unsatisfactory the picture must be retaken, and developed again.

Do the same with:

"cal" ending	"cle" ending
practical	oracle
surgical	monocle
logical	particle
poetical	receptacle
typical	obstacle
"cy" ending	"sy" ending
accuracy	ecstasy
decency	courtesy
policy	embassy
secrecy	heresy
privacy	hypocrisy
"ise" ending	"ize" ending
advertise	recognize
compromise	colonize
chastise	civilize
comprise	apologize
exercise	baptize
"able" ending	"ible" ending
suitable	visible
acceptable	audible
advisable	accessible
incomparable	possible
respectable	responsible
"eous" ending	"ious" ending
courteous	sacrilegious
outrageous	delirious
hideous	impious
righteous	dubious
miscellaneous	copious
"cious" ending	"tious" ending
avaricious	infectious
sagacious	nutritious
judicious	malicious
vicious	fictitious
conscious	superstitious
"ant" ending	"ent" ending
abundant	consistent
pleasant	correspondent
warrant	belligerent
incessant	competent
important	superintendent

"ance" ending  
ignorance  
appearance  
vengeance  
compliance  
conveyance

"ence" ending  
existence  
diligence  
independence  
abstinence  
innocence

Associating certain words which have similar troublesome terminations will be an aid to the memorization of them. Pupils should have plenty of memory work, and the study of spelling provides an excellent occasion for this development. Very often spelling contests, involving any of the groups given, conducted in a rapid and snappy manner will be effective drillwork. Pupils should be trained in the art of compiling lists to be used in tests.

<i>a</i>	<i>e</i>	<i>i</i>
propagate	revenue	edifice
separate	remedy	sacrilege
apathy	academy	vestige
avarice	renegade	epitaph
malady	lineal	specimen
<i>c</i>	<i>s</i>	<i>sc</i>
lattice	propensity	acquiesce
prejudice	diversity	rescind
paucity	necessity	effervesce
poultice	complaisant	scenery
coincidence	pleurisy	scintillate

<i>tion</i>	<i>sion</i>
occupation	occasion
addition	decision
position	declension
tuition	allusion
direction	conclusion

Synonyms, antonyms, and homonyms; that is, words with similar, and with opposite meanings, and words which have the same pronunciation but different meanings, should be part of the study of spelling. This is a great aid to work in English composition.

Synonyms	Antonyms	Homonyms
conquer	morning	presents
defeat	evening	presence
tell	right	profit
report	left	prophet
remain	live	surplus
stay	die	surplice

Each subject in the curriculum has its own list of difficult words. These should also be given careful consideration. Every teacher should make the study of spelling important. She should make up her own mastery tests which should be based on the words which exemplify the different rules, the exception, the hard spots, the troublesome terminations, homonyms, and the various rules for forming plurals. These should be drilled and drilled until pupils have mastered them.

Exercises should be given occasionally in filing words alphabetically in order to perfect practice in the use of the dictionary. It cannot be stressed too emphatically that the following order is most helpful in presenting new words for study:

1. Pupils should see the words.
2. They should hear them pronounced.
3. They should pronounce them themselves.
4. They should spell them aloud.
5. They should write them.

#### A "Spelling Consciousness"

By this is meant the ability to recognize almost instantly the correct and incorrect spelling of words. A true spelling sense can be acquired by pupils if they are taught to visualize words. This may be accomplished by grouping words which follow certain rules, by grouping those having similar combinations of letters as illustrated above, and by underlining in colored chalk or pencil difficult combinations of letters as already suggested. Have occasional exercises in which pronunciation is indicated by diacritical marks.

#### The Use of the Dictionary

From the fourth grade upward every pupil should have a dictionary. At least, there should be several in the classroom for pupils' use. Teach pupils why the dictionary is necessary:

1. For the correct spelling of words.
2. For correct pronunciation. Pupils must realize that:
  - a) Accent is the stress of voice on a particular syllable.
  - b) Correct accent guides correct pronunciation.
  - c) Correct pronunciation follows the usage

of the best speakers. A recognized authority is the dictionary.

3. For the division of words into syllables.
4. For the meanings of words.

#### Spelling Lists and Books

No spelling list or book can be regarded as final. To put before the pupil only those words assigned to be studied in one particular grade is to limit his facility in the general study of spelling. If the rules given are not given in the spelling book that is no reason why the teacher should not teach them. Together with the list assigned for the grade, give pupils a systematic training in spelling according to the suggestions outlined. Strive to make pupils 100 per cent in spelling. This spelling efficiency can be developed only by constant and daily practice.

#### Suggested Bibliography for the Teacher

- Ayres, *Measuring Scale for Ability in Spelling*, Russell Sage Foundation, N. Y.
- Foran, *Measurement of Ability in Spelling*, Educational Research Bulletin 1, No. 2, Catholic Education Press, Washington, D. C.
- Gleason, *Spelling Games, Devices to be Used in Teaching Spelling and Summary of Procedure for Teachers*, Beckley-Cardy Co., Chicago.
- Loyola University Spelling Scale, Loyola University Press, Chicago.
- Morrison-McCall Spelling Scale, World Book Co.
- Pryor and Pitman, *Guide to the Teaching of Spelling*, Macmillan Co., Boston, Mass.
- Suzzallo, *The Teaching of Spelling*, Houghton Mifflin Co., N. Y.
- Thorndike, *Teacher's Word Book*, Teachers' College, Columbia University Press, N. Y.
- Tidyman, *The Teaching of Spelling*, World Book Co., N. Y.

## Practical Lessons in Drawing

Sisters M. Rita and M. Imelda, O.S.B.

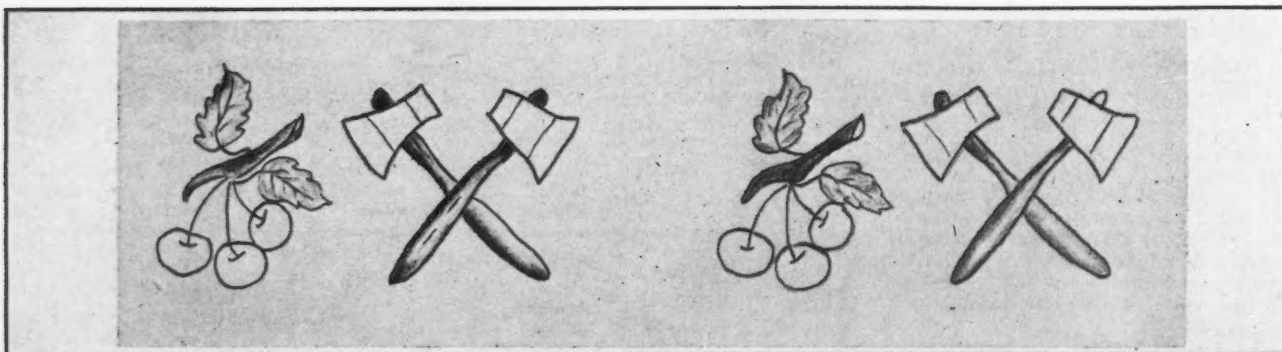
### Color Scheme for February Drawings

#### First Week

- First Grade:* Umbrella, blue.
- Second Grade:* St. Blase: candles, yellow; flames, red; rays, yellow.
- Third Grade:* Log cabin, brown with black outlines; evergreens; stump, black outlines.
- Fourth Grade:* Lincoln poster; black outline; black lettering.
- Fifth Grade:* Poster: black lettering; flowers, pink; stem, brown; leaves, green.
- Sixth Grade:* Lincoln at study: black outlines.
- Junior High:* Flag poster: national colors; black lettering.

#### Second Week

- First Grade:* Valentine, red; arrow, black.
- Second Grade:* Hatchet: head, red, white, and blue; handle, brown; cherries, red; leaves, green; stem, brown.
- Third Grade:* "Valentine" flowers: red flowers; brown stem; green pot.
- Fourth Grade:* "Pals" umbrella, yellow with black outlines; red hearts; boy, blue; girl, white.
- Fifth Grade:* Valentine: white pigeon; envelope in black outline; red heart.
- Sixth Grade:* Scene: sky, light blue; purple mountain; black trees; yellow house with red roof; green water.




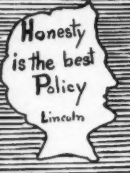




















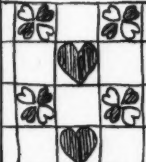
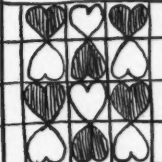
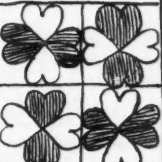
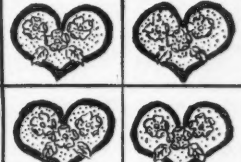


February Blackboard Border.

Color cherries red; twig, brown; leaves, green; hatchet, red, white, and blue with brown handle.

— Sisters M. Rita and M. Imelda, O.S.B.



	GRADE I	GRADE II	GRADE III	GRADE IV	GRADE V	GRADE VI	JUNIOR HIGH
FIRST WEEK	U 	St. Blaise pray for us. 		Honesty is the best Policy Lincoln 	All that I am And all that I hope to be I owe to my darling Mother. Lincoln 	 Hardships make or mar the man.	 FOR GOD AND COUNTRY
SECOND WEEK	V 				TO ONE I LOVE 		
THIRD WEEK	W 	Feb. 2. 					First in Peace First in the of his 1792-1799  First in War First in hearts of his countrymen
FOURTH WEEK	X 	M 	N 	O 			

A February Drawing Schedule for Grades I to VI and for Junior High School.

**Junior High:** Scene: sky, blue with red tints; black trees; evergreens; black house with red windows.

### Third Week

**First Grade:** Wheelbarrow, red; black letter.

**Second Grade:** Candlemas poster: white pigeons outlined with black; black cage.

**Third Grade:** Scene: blue sky; black tree; evergreens; brown fence.

**Fourth Grade:** Scene: skylight, blue with yellow tints; black trees; evergreens; houses, yellow with black roof; chimney and windows, red.

**Fifth Grade:** Scene: gray sky; black trees; evergreens; red house; brown road.

**Sixth Grade:** Washington: dressed in blue; brown stockings; black shoes; yellow hat; red ax with brown handle.

**Junior High:** Washington: black with black lettering.

### Fourth Week

**First Grade:** Xylophone: black lines; brown letter.

**Second Grade:** "Allovers": letters, black; cherries, red; stems, brown.

**Third Grade:** Hatchets, blue; cherries, red; stems, brown; leaves, green.

**Fourth Grade:** Valentines, red.

**Fifth Grade:** Valentines, red.

**Sixth Grade:** Valentines, red.

**Junior High:** Valentines, white with red border and red flowers.

**SOLDIER:** Come with us! You are wanted by the governor Sapricius.

**DOROTHY:** Very well. Oh, Martha, I believe they're going to take me to be martyred. Isn't it wonderful! I wish you would come too.

**MARTHA:** I would like to, Child, but our Lord has not called me yet. Some other day perhaps. Good-by. Be a brave girl. Take greetings to everyone in heaven, from Martha.

**SOLDIER:** She needn't be afraid. Nothing will happen—if she does as she is told! Come on!

**DOROTHY:** Good-by! I'll remember you. Mother and Father must be so happy because I'll soon be with them. Good-by!

### Act II Scene I

#### Scene:

The governor's court. The governor sits on a throne. Several soldiers stand about the throne. Two women, richly dressed, stand at one side. Dorothy stands alone in front of the throne. Her hands are tied. Theophilus stands near by.

**GOVERNOR:** If you will but offer sacrifice to the gods, you will be accepted in marriage by a noble of the land. If not, you shall die.

**DOROTHY:** I have no spouse but Christ. I wish to die for Him and to be with Him.

**GOVERNOR [to the two women]:** Take her, you, and see what you can do with her.

[The two women take Dorothy from the room.]

### Act II Scene II

#### Scene:

The same scene as before, several days later. The two women stand beside her in plain clothing.

## The Martyrdom of St. Dorothy

(Feast of St. Dorothy, February 6)

Sister M. Bertrand, O.P.

### Characters:

Dorothy	Theophilus, lawyer
Governor Sapricius	Child
Two women	Old woman, Martha
Soldiers	

### Act I

#### Scene:

In the home of Martha, a Christian friend of Dorothy.

**DOROTHY:** It is long since Mother and Father left me to go to heaven, Martha.

**MARTHA:** Yes, child, but it will not be long, I fear, before all of us will be with them.

**DOROTHY:** You sound sad, Martha. I shall be glad! Just think, a minute or an hour of pain, and then heaven forever. I can hardly wait!

**MARTHA:** It will be wonderful. So many of our friends are already enjoying the vision of God. I wonder if they miss us?

**DOROTHY:** I can't imagine their missing us, but they will be glad to see us when we get there. Oh, I hope it will be today that we go.

[A knock is heard. Dorothy opens the door to two soldiers.]

**FIRST SOLDIER:** Is your name Dorothy?

**DOROTHY:** Yes, what do you wish?

GOVERNOR [*to the women*]: Have you persuaded this girl that she is foolish to refuse this fine offer if she will but give up her faith in her God, and worship our gods?

FIRST WOMAN: No, but she has taught us how foolish we were in giving up the true God for false ones, and we are willing to die with her.

GOVERNOR [*to Dorothy*]: You look happy for one who is going to die.

DOROTHY: I am happy because I have brought back two souls to Christ, and because I shall soon be in heaven rejoicing with the angels.

GOVERNOR: Today you shall die.

DOROTHY: "Blessed be Thou."

GOVERNOR: Take her away!

[*The soldiers lead her away. Theophilus steps out to speak to her.*]

THEOPHILUS: So you believe in Christ! Ha! Ha! Ha!

DOROTHY: Yes, I believe in the Lord Jesus Christ, my Spouse.

THEOPHILUS: Your Spouse! Say, I suppose you expect to meet Him, when you get where you are going. Ha! Ha! Ha!

DOROTHY: He is waiting for me now in the garden of Paradise. I shall not keep Him waiting long.

THEOPHILUS: Paradise! That sounds like an interesting place. Say—I wish you'd send me something from that wonderful garden—let me see—I think I'd like to have three apples and three roses. Will you see that I get them—if that Spouse of yours has any such things in His garden in the wintertime?

DOROTHY: Your request shall be granted. I will ask the Lord Jesus to send you the flowers and fruit today.

[*The soldiers lead her away.*]

THEOPHILUS [*slapping his neighbor on the*

*back*]: Apples and roses in the wintertime! Why there isn't an apple or a rose in all of Caesarea in this season. Ha! Ha! Ha! She'd ask her Spouse! Ha! Ha! Ha!

SOLDIER: Why even our gods do not do such wonders. Poor creature! She certainly is badly fooled.

THEOPHILUS: All those Christians have been fooled by their leaders. They believe in this Man Christ, and they will all die before they will give up that belief. I've got them now! When they hear about the maid Dorothy, and her promise to get apples and roses from Him, and how the apples and roses were not sent to Theophilus they'll soon wake up. We've got them at last! They can't explain that away!

[*The door opens. A child comes in with three roses and three apples in its hands. The child offers them to Theophilus.*]

CHILD: I bring these, oh, Theophilus. Gifts from the Virgin Dorothy. They are from the garden of her Spouse, the Lord Jesus Christ. Dorothy is with Him now enjoying the everlasting peace of heaven.

THEOPHILUS [*greatly moved, kneels*]: Dorothy was right. Jesus Christ is the true God and all the others are false. My God, I believe!

GOVERNOR: What! Are you, too, a Christian? Do you believe as those others?

THEOPHILUS: Now—I believe in the true God.

GOVERNOR: Soldier! Away with this traitor. See that he dies as did the maid Dorothy.

THEOPHILUS: Praise be the Lord Jesus Christ!

[*He is led out by the soldiers. The child walks by his side.*]

End

## A Little Martyr

### A Play for Grade-School Boys

Brother Paul Ryan, S.M.

#### Characters:

Althaeus—Paulus—Tarcisus are Christians. Althaeus does not know that Paulus is a Christian.

Banus—Caius—Maximus—Nintus—Onus are pagans.

Banus and Caius are rather refined. Maximus is rather tall and rough, the "bully" type. Nintus and Onus are rough, hard, and mean.

#### Scene:

No special stage setting is necessary. A street scene or a garden scene could serve equally well.

#### Scene I

[*As the curtain rises, Althaeus, Banus, Caius, and Tarcisus are discovered engrossed in a game of marbles.*]

ALTH.: The green one is mine! I knew I'd get it!

BANU.: You won't get that blue one though; that's going to be mine. [*Shoots*] See! I told you so!

CAIU.: I'd like the white one. I wonder if I'll have the same luck.

TARC.: But that red one's the best of all. Watch me!

[*This conversation is carried on while the game is in progress.*]

CAIU.: Yes, we all like red these days when Christians are losing their heads and we see so much blood flowing.

BANU.: It serves those Christians right. Why, do you know that they eat babies? They deserve to be killed for that.

TARC.: No; they don't eat babies! You must be wrong, Banus. Some of the Christians I saw look too kind for anything like that.

CAIU.: Well, my dad told me they eat babies; he heard that at the Baths. And my dad's right.

ALTH.: But my dad says he's sure they do not eat babies. People say that, to have a reason to kill them.

TARC.: And I think your father's right, Althaeus. Those Christians we saw taken to prison yesterday wouldn't hurt anybody.—But say, we've forgotten all about our marble game. Let's get going!

CAIU.: That's right. Let's see, it's my turn, isn't it? Here goes for that white one. [*Shoots and misses.*] That's bad, I can't hit a thing today.

TARC.: I'll have to take the red one first, and then I'll pick out your white one, Caius.

ALTH.: I'll bet you don't, Tarcisus.

BANU.: I'd like to see you!

TARC.: Just watch! [*Hits both.*] There you are, see! [*Various oh's and ah's.*] Now there are still five left. I'll get one for you Caius.

CAIU.: Yes you will! I know you—[*then after a short, thoughtful pause*] yet you do give things away sometimes.

TARC. [*Shoots and gets it*]: Here it is Caius, as I promised.

[*Enter Paulus. He makes signs to attract Tarcisus' attention.*]

TARC.: Say, Paulus wants me. You three can scrap it out for the other marbles.

PAUL. [*Paulus and Tarcisus talk apart while the game continues*]: Oh, Tarcisus, Cecelia's dead, and Quintillius was taken prisoner.

TARC.: Cecelia dead! Did they kill her?

PAUL.: They brought her before the prefect. She was blind, and they told her she would see again if she offered sacrifice to the gods. She refused.

TARC.: Brave Cecelia! As if those pagan gods could help her!

PAUL.: They put her on the rack and made her suffer. Then they asked her again to offer sacrifice and again she refused. They lighted a big torch and burned her, and the judge ordered the soldiers to put her on the rack again, but Cecelia died before they could do it.

TARC.: She's in heaven now, Paulus. . . . I wish I could give my life for Christ.

PAUL.: Some day maybe, when we've grown up, we may be martyrs too.

TARC.: Oh, I get so mad sometimes hearing these pagans talk about us!—and then again it sounds so funny I could just laugh out loud!

PAUL.: And Quintillius is a prisoner, too.

TARC.: They've taken Quintillius? Ah, yes, I'd forgotten. *There's* a real man for you.

PAUL.: I just spoke with him. He wants to receive Holy Communion in prison. He told me to tell the priest, Dionysius, to try to have someone bring him our Lord. Come along with me to Dionysius?

TARC.: Sure. Is Quintillius in real danger now?

PAUL.: He's to be put to death tomorrow morning.

TARC.: Oh, then you must hurry.

PAUL.: Let's go!

TARC. [*To the crowd*]: So long, fellows, I'm going with Paulus. See you later!

ALTH.: Yeah, leaving when you're winner!

TARC.: Don't worry, I'll be back again.

ALL: So long!

Curtain

#### Scene II

[*As curtain rises Althaeus is seated on a rock tracing a figure on the ground with his stick. Enter Paulus, looking about in an aimless manner.*]

ALTH.: Hello, there. What are you doing here? What's your name?

PAUL.: I'm Paulus Aemelius. What are you doing?

ALTH.: Nothing—just waiting.

PAUL.: Want to play?

ALTH.: Sure, what?

PAUL.: Guessing?

ALTH.: Fine.—I'll give you a good game. [*Puts aside stick he was using and makes furtive efforts to efface the outline of a fish he had been unconsciously drawing.*]

PAUL. [*Having noticed fish*]: What's that you drew there—a fish?

ALTH. [*Attempting to distract Paulus' attention*]: Say, have you heard of the two men that were eaten by the lions?

PAUL.: Yes—but that fish—[*hesitantly*] are you perhaps—

ALTH.: Uh—Well, I guess it's all up! Yes, I'm a Christian! Now do your worst.

PAUL.: Oh, so you are a Christian! Well



now isn't that odd. [Paulus slowly traces the fish emblem himself.]

ALTH.: And you are too?

PAUL.: Sure! Otherwise I wouldn't have noticed your fish. This sign helps us to recognize each other swell, doesn't it?

ALTH.: You're right there. I'm sure glad to know who you are.

PAUL.: What was that you were saying about two men eaten by the lions?

ALTH.: Oh, the persecution has started again. Pamphilus and Xanthus were thrown to the lions a little while ago.

PAUL.: Did you hear that Quintillius is to have his head cut off tomorrow?

ALTH.: No; is that true? What a pity; why he's a real man.

PAUL.: He surely is. And say, do you know Tarcisus?

ALTH.: Sure! All this neighborhood knows him. Why?

PAUL.: He's a great fellow! I just left him; he had coaxed the priest, Dionysius, into letting him carry the Sacred Host to Quintillius.

ALTH.: He will carry our Lord?

PAUL.: Yes. Tarcisus begged so hard and threw himself at the priest's feet. The priest couldn't refuse. Tarcisus even showed that he was the best one for carrying our Lord. The soldiers and pagans wouldn't think he was doing it.

ALTH.: Gee, he's brave!

PAUL.: The priest told him to avoid the busy streets; to take streets like this one where there are very few people. Tarcisus promised to do as the priest told him and to guard the Sacred Host with his life. So he went with Dionysius and I came ahead to see that things are all right.

ALTH.: Some fellow!

[Enter Maximus, Nintus, and Onus.]

MAXI.: Hello! Here are some more. Now we can play a real game.

NINT.: Yes, come on you two, let's play marbles.

PAUL.: [Aside to Althaeus]: We'll have to play—to keep them from suspecting anything. They sure look rough.

ALTH.: [To Nintus]: Sure, we'll play.

[All start playing. Expressions of a marble game are used. Tarcisus enters, one hand in his toga.]

ONUS.: Hello, Tarcisus. Come on, join us.

MAXI.: Oh, so you're Tarcisus. I heard you're a pretty good shot. I'm just looking for some real opposition.

TARC.: Yes, I'm Tarcisus, and I'd be glad to play you. But you'll have to excuse me fellows. I've got to keep going now. Important.

MAXI.: Nix on that stuff. Come on. "Never put off to tomorrow—" You'll play now.

TARC.: That's just it, Maximus, this can't wait. I can't put this off.—I must hurry. [Starts to pass Maximus.]

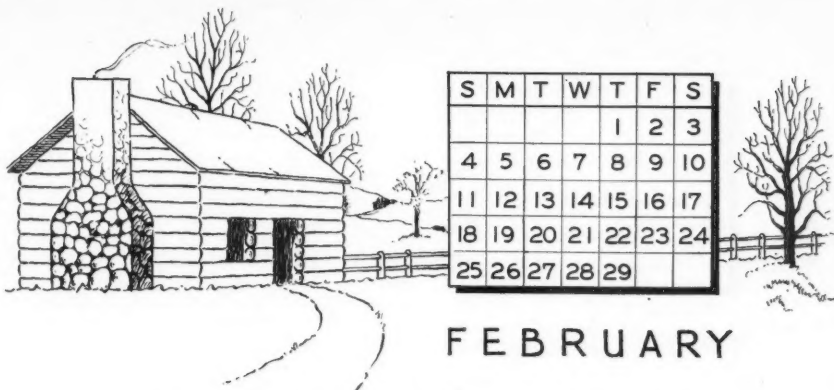
MAXI.: Well, well, well, and so Mama's boy—[Tarcisus hesitates; then makes up his mind to keep going.]

ONUS.: Look! I'll bet he's got something good hidden under his toga. Show it to us, Tarcisus, don't be so selfish.

TARC.: No. [Trying to pass.]

ONUS.: Say, are you maybe a Christian trying to hide one of your secrets from us? [Roughly] Let's see what you got. [Seizes Tarcisus by the wrist and tries to pull Tarcisus' arm from his breast.]

MAXI.: Come on, gang, we'll dig out that secret of his. Heh! Fellows, here's a Christian [calling to comrades off stage] hiding one of their secrets; let's get it. [Enter Banus and Caius.]



Calendar Designed by Sisters M. Rita and M. Imelda, O.S.B.

[All yell, etc. Maximus, Nintus, Onus, Banus, and Caius rush upon Tarcisus. They pull him from side to side trying to tear open his toga. Althaeus and Paulus try to help Tarcisus. Finally Maximus hits Tarcisus over the head. Tarcisus sinks to the ground still keeping his arm strongly on his breast. Maximus sees what he has done, and becomes frightened.]

MAXI.: I think he's dead, fellows; come on, let's get away.

BANU.: Dead?

NINT.: It looks like it; let's clear out. [Exit Maximus, Nintus, Onus, Banus, and Caius running.]

ALTH.: [Althaeus and Paulus on stage alone with Tarcisus]: Is he really dead, Paulus?

PAUL.: He's badly hurt, I'm sure. Let's see what we can do for him.

ALTH.: [Leaning over Tarcisus]: Tarcisus! Tarcisus! Do you hear us? Can we help you?

TARC.: [Speaks with great effort]: Paulus, here, take this Sacred Host. I have tried to

defend it. [Tarcisus opens eyes, takes hand from inside toga, hands Paulus the white silk cloth containing the Sacred Host.]

PAUL.: I'll take it back to the priest, Tarcisus, don't worry.

[Tarcisus' breath comes with difficulty—a gasp and he falls back into the arms of Paulus, dead.]

PAUL.: [to Althaeus]: He . . . is . . . dead, Althaeus.

ALTH.: Why, he's in heaven then, Paulus. Paulus, he is a real martyr. [Pause for a moment.] Oh, here comes Quadratus. I'll get him to take care of Tarcisus' body. [Exit Althaeus.]

PAUL.: [Placing the Sacred Host inside his toga, and keeping his hand over it]: A Martyr of the Blessed Sacrament. St. Tarcisus, pray for us. Make us brave like yourself, in defending our Lord. Teach us to love and honor Him in the Blessed Sacrament.

Curtain

## Hospitium Didonis

A Sister of Charity, Mt. St. Joseph, Ohio

The following simple dramatization was arranged, first and foremost to encourage good reading, and secondly to stimulate interest by vivifying the content and by varying the monotony of classwork.

More oral reading of the *Aeneid* is a consummation devoutly to be wished. Here, as in prose, the teacher can by inflection, pause, retardation or acceleration of utterance, do much to clarify syntactical connections, present thoughts in the correct gradation of their respective values, in a word (as has often been demonstrated) "illumine where all was dark before, vivify where life was absent."

Nor does this sense reading militate against metrical reading; the perfect art of Virgil insures us against that. Here let us remind ourselves that in all good poetry meter is suited to sense—that the versification employed is one of the essential parts of the poet's expression. The difference between poetry and instrumental music is this: the latter uses melody alone to transmit a message, whereas poetry calls to the aid of melody the mental imagery conveyed by words. The musical element of poetry is, however, very important. As may be demonstrated by the nonsense verses of such a master of melody as Swinburne, the sound alone

conveys mood. The same fact was demonstrated by the reaction of younger pupils present when "Hospitium Didonis" was played. And in authentic poetry it does more, it elucidates the sense, is potent to transfer the poet's mental image to the reader—we had better say the hearer.

Onomatopoeia, achieved by the meter and by the choice of words (one might say by the choice of letters) is the abundant figure in the *Aeneid*, but it is lost on the eye reader. In regard to this, the English-speaking reader should bear in mind that the Latins gave much more value to their vowels than do we and that their "r" was rolled. It is only when their "r" is thus pronounced that we get the onomatopoeic effect intended in such a line, as,

"Insequitur virum stridorque rudentum." And it is by the prolongation of the "u" sound in,

"Una Eurusque Notusque ruunt creberque procellis."

that the "whooping" of the wind is heard, while the sharply exploded "sque . . . sque . . . que" reproduces the flapping of the tortured sails.

Time melody, too, is essential to body forth the image. For instance in reading,

"... Insequitur cumulo praeuptus aquae mons,"

the height of the great mountain of water as well as its sudden collapse are imaged forth by holding (and raising) *ae*, and, for compensation, shortening *mons*. But all this is perceived by the *ear*, not the *eye*; so it is eminently true in teaching the *Aeneid* that *L'oreille est le chemin du coeur*, for through this organ only can the pupil revel in that marvelous versification pulsing with thought and emotion, that "ocean roll of rhythm . . . the stateliest measure ever molded by the lips of man."

#### Suggestions

##### Costumes:

*Dido*: A white robe, bordered with purple or gold, made like the tunica exterior of Fulvia. Gold crown.

*Anna and the other maidens*: Robes of delicate colors; gold, flame, violet would be historically correct.

*Aeneas*: Tunic and toga of some white shiny material: "Restitit Aeneas claraque in luce refulsit."

*Achates*: Tunic and toga.

*Bitias and the other Phoenicians*: Tunic of knee length, and the Greek chlamys, a long cape or cloak fastened with a buckle on the right shoulder.

*The other Trojans*: Dull-colored tunics of rather bedraggled appearance.

##### Properties:

The plan of Cartage might be in the form of a Roman book. Small flag sticks with an ornamental tip, that can easily be gilded, were found suitable for this. A sheet of white or brown wrapping paper, 10 or 12 inches wide and a yard long, will do for parchment or papyrus.

The only furniture needed is an elevated throne for Dido.

##### Note:

As the primary object of the exercise is good reading, a metrical and expressive rendition of the lines should be insisted upon. When the latter quality was missing, it was found helpful to ask for the English rendition of the passage. The Latin immediately repeated was invariably better expressed.

##### Dramatis Personae:

AENEAS, Princeps Troiae	
DIDO, Regina Carthagini	
ILIONEUS	} Socii Aeneae (Alii, ad libitum, addi possunt.)
SERESTUS	
GYAS	
CLOANTHUS	
ANTHEUS	
ANNA, soror Didonis	
BITIAS, Carthaginiensis nobilis	
AMICAE DIDONIS	
STIPATORES DIDONIS	

#### Scaena: Templum Iunonis

(Regina, "saepta armis" amicisque, in solio alto sedet. Ante quam duae amicae tabulam tenent, qua urbis forma descripta est. Bitias intrat.)

DIDO:

Quo res summa loco [Bitias, quid ducimus opus?].\*

BITIAS:

Instant ardentes Tyrii, pars ducere muros murique arcem et manibus subvolvere saxa; pars optare locum tecto et concludere sulco; hic portus alii effodiunt; hic alta theatri fundamenta locant alii, immanisque columnas

rupibus excidunt, scaenis decora alta futuris.

DIDO:

\*Expressions in brackets are not from the *Aeneid*.

O fortunati, quorum iam moenia surgunt!

ANNA (Ex fenestra prospectans.):

Qualis apes aestate nova per florea rura  
Exercet sub sole labor, cum gentis adultos  
educunt fetus, aut cum liquentia mella  
stipant et dulci distendunt nectare cellas,  
aut onera accipiunt venientum, aut agmine  
facto  
ignavum fucos pecus a praesaepibus arcent;  
fervet opus, redolentque thymo fragrantia  
mella.

DIDO:

Quae regio in terris non plena laboris?

BITIAS:

Forsan et haec olim meminisse invabit.

(Magnus exauditur clamor. Intrat Ilioneus, cum comitibus. Regina percepta, omnes conticuerunt.)

DIDO: (Tranquille). [Quid quaeritis, viri?]

ILIONEUS ("Placido pectore"):

O regina, novam cui condere Iuppiter urbem  
iustitiae dedit gentes frenare superbas,  
Troes te miseri, ventis maria omnia vecti,  
oramus: prohibe infandos a navibus ignes,  
parce pio generi, et propius res aspice  
nostras.

Non nos aut ferro Libycos populare Penates  
venimus, aut raptas ad litora vertere  
praedas;  
non ea vis animo, nec tanta superbia victis.

SERESTUS:

Est locus, Hesperiam Grai cognomine dicunt,  
terra antiqua, potens armis atque ubere  
glabrae;

Oenotri coluere viri; nunc fama minores  
Italiam dixisse ducis de nomine gentem.

GYAS: (Acriter.) [Huc cursus fuit; at] venti,

velut agmine facto,  
qua data porta, ruunt et terras turbine  
perflant.

Incubere mari, totumque a sedibus imis  
una Eurisque Notusque ruunt creberque  
procellis

Africus, et vastos volvunt ad litora fluctus.  
Insequitur clamorque virum stridorque  
rudentum.

Eripiunt subito nubes caelumque diemque  
Teucrorum ex oculis; ponto nox incubat  
atra.

Intonuere poli, et crebris micat ignibus  
aether,  
praesentemque viris intentant omnia  
mortem.

Extemplo Aeneae solvuntur frigore membra;  
ingemit, et duplices tendens ad sidera  
palmas

talia voce refert: "O terque quarterque  
beati,  
quis ante ora patrum Troiae sub moenibus  
altis

contigit oppertere! O Danaum fortissime  
gentis

Tydidem! mene Iliacis occumbere campis  
Non potuisse, tuaque animam hanc effundere  
dextra,

saevus ubi Aeacidiae telo iacet Hector, ubi  
ingens

Sarpendon, ubi tot Simois correpta sub undis  
scuta virum galeasque et fortia corpora  
volvunt?"

Talia iactanti stridens Aquilone procella  
velum adversa ferit, fluctusque ad sidera  
tollit.

Franguntur remi; tum prora avertit, et  
undis

dat latus; insequitur cumulo praeuptus  
aquae mons.

Hi summo in fluctu pendent, his unda  
dehiscens  
terram inter fluctus aperit; furit aestus  
harenis.

Tres Notus abreptas in saxa latentia torquet —  
saxa vocant Itali mediis quae in fluctibus  
Aras,  
dorsum immane mari summo — tres Euris  
ab alto  
in brevem et syrtes urget — miserabile visu —  
inliditque vadis atque aggere cingit harenas.

ANTHEUS:

Unam, quae Lycios fidumque vehebat  
Orontem,  
ipsius ante oculos ingens a vertice pontus  
in puppim ferit; excutitur pronusque  
magister  
volvitur in caput; ast illam ter fluctus  
ibidem  
torquet agens circum, et rapidus vorat  
aequore vortex.

Apparent rari nantes in gurgite vasto,  
arma virum, tabulaeque, et Troia gaza per  
undas.

Iam validam Ilionei navem, iam fortis  
Achatae,  
et qua vectus Abas, et grandaeus Aletes,  
vicit hiems; laxis laterum compagibus  
omnes  
accipiunt inimicum imbrem, rimisque  
fatiscent.

... Huc pauci vestris adnavimus oris.

CLOANTHUS (Iracunde.):

Quod genus hoc hominum? quaeve hunc  
tam barbara morem  
permittit patria? Hospitio prohibemur  
harenas;  
bella cient, primaque vetant consistere terra.  
Si genus humanum et mortalia temnitis  
arma,  
at sperate deos, memores fandi atque  
nefandi.

ILIONEUS (Timens ne Cloanthus reginae animam offendat.):

Quassatam ventis liceat subducere classem,  
et silvis aptare trabes et stringere remos,  
si datur Italiam, sociis et rege recepto,  
tendere, ut Italiam, laeti Latiumque  
petamus.

DIDO (Benigne, vultu demisso.):

Solvite corde metum, Teucri, secludite curas.  
Res dura et regni novitas me talia cogunt  
moliri, et late fines custode tueri.

Quis genus Aeneadam, quis Troiae nesciat  
urbem,  
virtutesque virosque, aut tanti incendia  
belli?

Non obtusa adeo gestamus pectora Poeni,  
nec tam aversus equos Tyria Sol iungit ab  
urbe.

Seu vos Hesperiam magnam Saturniaque  
arva,  
sive Erycis fines regemque optatis Acestem,  
auxilio tutos dimittam, opibusque iuvabo.

Vultis et his mecum pariter considerare  
regnis?

Urbem quam statuo, vestra est; subducite  
naves;

Tros Tyriusque mihi nullo discrimine agetur.  
Atque utinam rex ipse Noto compulsus  
eodem

adforet Aeneas! Equidem per litora certos  
dimittam et Libyae lustrare extrema iubebo,  
si quibus eiectus silvis aut urbibus errat.

(Cum Dido ministro dicit ut regem Troianum quaerat, Aeneas et Achates adgrediuntur. Qui autem videri nondum possunt.)

ACHATES:

Nate dea, quae nunc animo sententia surgit?  
Omnia tuta vides, classem sociosque  
receptos.

Unus abest, medio in fluctu quem vidimus  
ipsi  
summersum; dictis respondent cetera



matris.

(His verbis dictis, circumfusa nubes se scindit et Aeneas revelatur.)

AENEAS:

Coram, quem quaeritis, adsum,  
Troius Aeneas, Libycis ereptus ab undis.

DIDO (CAPTA pulchritudine eius.):

Tunc ille Aeneas, quem Dardanio Anchisae  
Alma Venus Phrygii genuit Simoentis ad  
undam?

Quis te, nate dea, per tanta pericula casus,  
insequitur? quae vis immanibus applicat  
oris?

AENEAS:

O sola infandos Troiae miserata labores,  
quae nos, reliquias Danaum, terraeque  
marisque  
omnibus exhaustos iam casibus, omnium  
egenos

urbe, domo, socias, grates persolvere dignas  
non opis est nostrae, Dido, nec quidquid  
ubique est  
gentis Dardaniae, magnum quae sparsa per  
orbem.

Di tibi, si qua pios respectant numina, si  
quid  
usquam iustitia est et mens sibi conscia  
recti,  
praemia digna ferant. Quae te tam laeta  
tulerunt  
saecula? qui tanti talem genuere parentes?  
In freta dum fluvii current, dum montibus  
umbræ  
lustrant convexa, polus dum sidera pascet,  
semper honos nomenque tuum laudesque  
manebunt,  
quae me cumque vocant terrae.

DIDO:

Me quoque per multos similis fortuna  
labores  
iactatem hac demum voluit consistere terra.  
Non ignara mali miseris succurrere disco.

(Cum de solio descendit),

Quare, agite, O tectis, iuvenes, succedite  
nostris.

(Et eos in aedes regias ad symphoniam ducit.)

Finis.

## Lessons on the Mystical Body

Sister M. Cecilia, O.S.B.

(Concluded from the January issue)

### Acting As Members of Christ

In the first lesson you found out that, since you have the divine life of Christ in you, you must be part of Christ's Mystical Body, just as whatever is animated by your life—your finger or foot—is certainly a member of your own body. It is your life that makes it such; and therefore you claim it as your own. Then in order to give you an idea of how you may live by Christ's life and still preserve your own individuality we mentioned the example of your own organism which, though seemingly the one unit, you, comprises an incalculable number of small units springing into existence by your life, yet dying without in the least affecting your own personal identity. Just so we, infinitesimal parts of Christ's Mystical Body, have each our own activities, functions, and individuality, while living by the life that we derive from the blood stream of divine grace ever flowing to us from Christ.

In the twelfth chapter of the first letter to the Corinthians (verses 12 to 28) St. Paul has at some length described our part as members of the Mystical Body of Christ: for instance, the hands and feet, or the eyes or ears. Now the great Apostle was writing to a group of men and women, whose temptations were very much like your own. The richer ones were a bit standoffish in regard to the coarsely clad, rough-mannered man-in-the-street, while all were inclined to the, even then, hoary adage: "Get what you can, and let the other fellow shift for himself."

But St. Paul had learned a great lesson from the divine Master, who had briefly shown that He and Christians are one. ("Why persecutest thou Me?") Also, St. Peter had probably related to him how our Lord one day in describing to them the scene of the last judgment had made the acid test for our weal or woe depend upon what we have done to Him—in giving Him a drink of water or shelter or clothing. Now, how could you possibly explain this verdict unless you believe that Christ Himself walks the streets today in the person of each and every mem-

ber who is living with His divine life? For how else can we give to the Lord a drink or shelter from the elements? If, however, we once recognize Christ living today in His members, that scene of the final judgment becomes as clear as sunshine: We are condemned or rewarded for whatever we do to the Mystical Christ, living and needy in the human flesh of every Christian. The Negro, the despised foreigner, the ditch digger, and all the poor residue of humanity cast up from the stormy currents of a hectic world into our institutions for the aged, the sick, the blind and maimed, or even the criminal—all are Christ; for He, Eternal Truth, has claimed them if they but allow His life to surge through their poor cramped or undeveloped

souls. And you, too, are Christ. For He stoops so low as to come with His own divine life into your soul.

But what could be His purpose in living on and on like this in our humanity? Could you think it was other than He might keep on doing through you what He did through His own sacred body while on earth? Is it not that He may use your lips to speak kind words to His other members, whether rich or poor, clever and attractive, or dull and repulsive as the lepers of long ago? Wouldn't He like to use your hands to carry food to His needy members, your voice to bring His truth to the poorly instructed—He who once longed for reapers to harvest His fields of souls? All this He would do if He were here in mortal flesh; all this He would do if He could use another's body through which to act. Will you give Him yours—for love of Him who gave you His all?

### Things to Think About

1. In the commonwealth of the human organism the treasures of the lifegiving blood are impartially distributed to every member. But, be it noticed, every organ takes just the elements necessary for it; there is no hoarding of things in nature's economy! What comparisons could you draw between the physical body and the ideals of the Mystical Body?

2. What does Pius XI in his *Quadragesimo Anno* say about the unequal distribution of wealth nowadays?

3. How did the early Christians live, in regard to the holding or sharing of material goods?

4. Have you read or seen played, Jerome K. Jerome's *The Passing of the Third Floor Back*? Did you realize all the time that the Stranger was Christ Himself? Would this play help you to see the possibilities of finding Christ in those with whom you rub elbows every day?

5. Do the foregoing considerations give you any desire to lend yourself, as a member of Christ, to do the things He would like to perform through you? If so, what things can you do now? Be practical.

## Musings on Galileo

Rev. F. S. Betten, S.J.

### The Two Astronomical Systems

The Copernican theory, which Galileo spoke of as a fact, demanded a change in the interpretation of the Bible. Such sentences as "the sun rises," or "the moon sets" had been understood in the literal sense by the learned and the unlearned as long as the Church (and mankind) existed. In this literal sense they were part and parcel of the holy books and were officially and unofficially regarded as evidently part and parcel of divine Revelation. The new theory demanded that in the literal sense they were not true. We should remain conscious of the fact that this indeed meant a radical alteration in the interpretation of Holy Scripture. Statements which had at all times and most generally been regarded as Gospel truths, were now to be looked upon as untrue. And all this without there being anything like a peremptory argument for the necessity or justification of the change. Could the Church, the divinely appointed guardian and interpreter of the Bible, permit such a proceeding?

As long as the heliocentric theory was

propounded as a theory, the Church had no reason to interfere. And she did not interfere. She had not even an objection against further study and investigation by astronomers to discover real proofs which would hold water. For more than seventy years (let us not forget that), i.e., for nearly a century, there was no thought of ecclesiastical procedure concerning it. During this long time astronomers were constantly discussing this question. They communicated to one another their observations and drew their conclusions. They looked, unfortunately in vain, for valid arguments. Meanwhile they left the Bible severely alone, but explored the physical world of the stars. They knew that, were Copernicus' idea once really and solidly proved, the doctrinal side of it would adjust itself without much difficulty. This was the correct attitude. Had their enthusiastic fellow astronomer at Florence acted likewise, there would never have been a Galileo case. But Galileo was, as he confesses himself, *avidior gloriae*, too eager for renown. His discoveries and inventions had already secured for him an un-

usual and well-deserved fame, and he saw here, he thought, an excellent chance to augment it. He attempted it. He came out into the open with the assertion that the Copernican theory was no longer a theory but a well-established fact, though he had no better proofs than his reticent predecessors.

#### Galileo's Arguments

Galileo had constructed for himself a rather good telescope. (He is not its inventor.) With it he made a number of startling discoveries in the world of the stars, which, however, furnished no argument for the Copernican theory. He saw that the Milky Way is a conglomeration of countless little stars; he found that the planet Jupiter has satellites, and he distinguished four of the nine which are at present known to us; he was also able to state the existence of the remarkable planet Saturn; the dark spots on the surface of the moon he recognized as mountains. We give him due credit for all these discoveries (though most of them were at about the same time also made by others). But what has all this to do with the question of the movements of earth and sun? Perhaps the most favorable was the fact that the planet Venus appeared to have phases; that is, its surface was at various times completely or less completely illumined by the sun (like the surface of the moon). This might indeed indicate that Venus revolved around the sun, but it told nothing about possible movements of the sun itself.

His best argument he thought he had found in the ocean tides. He pooh-poohed the idea that they should have anything to do with sun and moon. He maintained that the water of the ocean, unable to follow the rapid motion of the earth, is left behind and piles up at some western shore, from where it will rebound in the opposite direction to an eastern shore. He did not consider that, if indeed the earth rotates around its axis, everything on the earth will share this movement at all times, just as everything in a moving railroad train fully shares the movement of the train. So, if the water would be unable to follow the motion of the earth, the air, too, would be unable to follow and would, since it meets no obstacle high enough to stop it, be in a constant motion from west to east. Besides, ebb and flow would have to occur at periods in harmony with the twenty-four hours of the rotation of the earth; i.e., at periods of twelve hours or six hours. As a matter of fact, the period of the tides is about six and a half hours.

Galileo evidently did not understand what the tides really are. He knew only the tides of the Mediterranean, which are barely noticeable and have no practical influence on navigation. Had he ever been in England, he would have known better. He would have seen with his own eyes the actual difference between high water and low water and would have noticed clearly the duration of the tidal period and the fact that it does in no way tally with the movements of the earth. He would never have thought of advancing the tides as an argument for the rotation of our planet.

None of Galileo's "proofs" has ever been advanced by scientists. His "proofs" were no proofs. The heliocentric theory was a fine brilliant idea, but an unproved idea.

#### Infallibility

The condemnation of Copernicus' theory has nothing to do with papal infallibility. It was a decree of the Inquisition, not of the

Pope. Although the Sovereign Pontiff approved of it and ordered its publication he did not make it his own. It did not become a papal utterance, and is not looked upon as such. It is not registered among the papal documents. It was a decision of a papal committee (congregation). To such decisions we are obliged to give our exterior and interior consent, unless it should happen that we have full weighty arguments against them. The papal infallibility cannot be delegated to any person or body of persons. It remains inseparably connected with the Pope personally.

#### The Real Proofs

The first real proofs for the Copernican system, as stated before, date from 1686 and 1728. They are of a very complicated nature and suppose a considerable amount of professional astronomical knowledge, so that there

can be no thought of reproducing them here. They establish the fact that the earth on, say the first of April, is physically on a spot in the heavens which is different from the spot on which it was on the first of January. At the time of Galileo such an argument was probably impossible. The telescope had not yet been perfected sufficiently and could not yet penetrate deeply enough into the mysteries of the starry heaven. It took a longer time to make the discoveries which furnished the facts upon which factual arguments could be based.

NOTE: For a brief representation of the old and new systems see the little book by Father Betten, *Historical Terms and Facts*, under the articles "Copernicus," pp. 36-42, and "Galileo," pp. 66-77, where also some biographical notes and a number of other items not given here will be found.

(To be continued)

## Visual and Other Aids in French

Sister M. Colette, R.S.M.

Teachers of French in high schools will usually find that pupils who have any language aptitude whatever like French or can learn to like it. The big problem in teaching any foreign language is to combine its grammar and rules with a practical everyday use both in speech and translation. Interest must be the keynote from the first to the last day of the course and visual aids give the teacher a truly great support in securing interest.

Our first difficulty in beginning French seems to be pronunciation. Each teacher has her preferred method for teaching this and will probably meet with greatest success by using her own devices. I like the phonetic method plus audio training. The phonetic is really a rudimentary visual aid. A symbol for which an English equivalent in sound is given is placed on the blackboard; e.g., *e* which approximates the sound of *ay* in day. Below the symbol are listed all the French spellings which have that sound as, *é*, final *er*, *ez*, *ed*, *ai*, etc. These are used in word drills and the entire system of phonetics is built up in much the same way as primary phonics in English. We next resort to the use of flash cards for drill on the sounds of, symbols and charts with family words using the same sound. If one has a stereopticon machine, the cellophane type of slide is very useful for this drillwork.

A chart or slide would be on this order.

<i>e</i>	<i>gai</i>	<i>parlez</i>
<i>été</i>	<i>piéd</i>	<i>parler</i>
<i>nez</i>	<i>parlé</i>	

Some teachers raise the objection that French newspapers and books are not written in phonetics. This is true but we must remember that together with the symbol whose sound is memorized the pupils learn all the spellings which have that sound and therefore can help themselves with pronunciation of new words when the teacher is not present.

But often one method is not sufficient for the best results and to the use of phonetics we add daily audio training in imitation of the teacher. Victrola records in French conversation will afford splendid supplementary exercises and prove very beneficial to the pupils who before long will be reporting certain radio programs in which French is sung or spoken. Of course, beginners do not understand many of the words but their ears

are attuned to French sounds and their "listening in" is quite profitable.

During the days when mastery of pronunciation is our big aim we avoid monotony by building a vocabulary of the classroom equipment in connection with the object itself; e.g., desk, chair, chalk, etc. Teachers will find it most helpful to tag the various objects in the room with printed cards; e.g., *la chaise*. Short action sentences are also taught in connection with the objects; e.g., *Ouvrez vos livres*. *Fermez la porte*, etc. All this is done without the use of text or teaching of grammar and by the end of two or three weeks pupils are proud of their achievements and ready to launch into the actual study of French.

We are now using our texts and the problem of learning vocabularies looms up. Posters and charts made by the pupils help to clinch the words and make the learning process a pleasure. Beginners in French will do splendid work of this type with the aid of construction paper and colored cutouts from magazines. Names of the parts of the body and articles of clothing will be longer remembered if they are used in connection with attractive posters of football players, children at play, and whatever appeals to the pupils' tastes. The special value of this poster work is the use of the word in connection with the object which is done by the usual key method. In the same manner can be taught the setting of a table, parts of a house, room furnishings, in fact, almost all the everyday conversational vocabulary for there is no end of material to be gleaned from old magazines which the pupils delight in using, especially if the posters are on exhibition. In the lesson on foods we will find the girls deeply interested in preparing original menus for distribution to the class. A quick and effective way to test vocabulary on any particular unit is to trace the picture on an etched slide of a stereopticon machine and throw it on the screen. It is thus large enough for the class to see and the various parts can be named as the teacher points to them or written if the objects are lettered A, B, C, etc.

Composition work is likewise accelerated by stamping or pasting a picture at the top of the paper on which the pupils write a few simple sentences describing the animal, tree,



flower, or whatever the picture may depict. Last year at Christmas time we pasted a small print of the Nativity scene on our papers and the pupils wrote beneath in French the story of Christmas as visualized in the picture with a few of their own ideas. The best papers received a gold star and were on display in the classroom. It was really surprising to see what pupils who had only four months of French could do.

It is quite interesting in teaching La Fontaine's fables; e.g., *The Fox and the Crow*, to display silhouettes of these stories such as are used in our primary grades. Talk to the pupils in French about the picture, have them memorize the original poem, and then dramatize it. You will have French in speech and action, no end of interest, and I think, a real working knowledge of the language. This can also be done with the folk songs if part of the class sings and the others dramatize.

Most of our recent modern language books have cultural lessons in English on the native customs, places of interest, folklore, history, etc., of the country whose language is being learned. Usually the books also contain excellent pictures illustrating these reading lessons. Here is a wonderful opportunity to use our stereopticon, still film, opaque or motion-picture machine if we have one. With the cultural unit in view one can build up an extensive library of pictures and photographs on so many subjects of interest to French students—Paris, Versailles, Louis Pasteur, Joan of Arc, and hosts of others.

But what if we have none of these projectors? First of all, let us make use of pictures in our own texts and discuss them fully. Make the picture study an essential feature of the lesson and pupils will often exhibit a wide range of knowledge which is beneficial to the whole class. Then we can resort to the scrapbook and have the children make collections of material related to each cultural unit. Geographic and other magazines, post cards, foreign stamps, and newspapers supply what is needed for extensive work in this line. The Bureau of French Railroads in New York City will prove helpful in the securing of maps, charts, and geographical posters.

Points of grammar peculiar to a foreign language and therefore difficult to remember can often be taught effectively through the use of a cartoon or picture, and some texts take this into consideration. For instance, most pupils have trouble in translating the English progressive and emphatic forms of verbs into French because there is only one French form for our *I walk, I do walk, and I am walking*, which is *Je marche*. We find about three fourths of the class trying to use an auxiliary in French just as in English and plenty of drill is required on this point alone. If your book does not use illustrations for grammatical rules, a chart such as this will be helpful. Draw or paste on cardboard the pictures of three men walking along with placards on their backs similar to the type used for advertising store sales. On each placard print *JE MARCHÉ*, and below the first man the English *I walk*, below the second *I am walking*, below the third *I do walk*. This is an example illustrating only one rule but the ingenious teacher can devise similar charts to teach the agreement of past participles, the partitive, the position of pronoun objects, and all those bugbears of grammar which require so much drill.

Such school publications as *Le Petit Journal* and *Voyons* are good, not only for practice

in reading but also for their pictures of current events, cartoons, crossword puzzles, and songs. In addition to this a keener interest is aroused by having a small French paper all our own made on the school mimeograph, edited and published by the French Club or entire class. This will also afford a wide range for composition and practical application of grammar rules. Try it and see the splendid results.

When it comes to letter writing, nothing is so real as to secure pen friends in France for our boys and girls. The actual interchange of mail adds a zest which no amount of class

teaching can ever give and in addition builds up a vocabulary not found in the textbook or classroom. We can begin by having our pupils write in English and receive the replies in French. Later the method may be reversed and ours may write in French and give the foreign children an opportunity to practice writing in English. The pupils themselves will devise their own means of correspondence for this is one phase of French that seems to need no teacher incentive.

Maintenant "Au revoir"—beaucoup de succès avec vos classes de français.

## Whither High-School English? An Analysis of Current Trends

Sister M. Raymond, O.S.B.

**EDITOR'S NOTE.** This is a very useful and very competent review of four major trends in high-school English: (1) the experience or activities program; (2) the provision for individual differences; (3) integration; and (4) the free-reading program. What Sister Raymond says about these trends in English will be useful for all high-school teachers to know, and what she says about the first three trends will be significant for any subject. We should welcome a similar review of trends in other subjects, particularly in social sciences.

(Concluded from the October issue)

### Fourth Trend: Free and Extensive Reading vs. Intensive Reading

THE fourth significant trend observable in the field of English teaching affects the literature or reading phase of the subject. Analysis of recent courses of study as well as numerous reports on the results of curriculum revision indicate that extensive and free reading as opposed to required and intensive reading of a few selected classics is becoming an established practice. Briefly, this means that, instead of all the students of a given class reading and studying minutely at the same time a required "classic," the boys and girls choose and read, under teacher guidance, different books, the types, literary levels, and contents varying widely.

A restatement here of the more generally accepted aims of the high-school literature course is necessary in order that we may examine this somewhat radical trend in the light of these objectives and, accordingly, be better able to appraise it. In spite of much disagreement as to specific aims, analysis of objectives found in a large sampling of courses of study reveals agreement upon one aim as predominant: to develop in the pupils ability to read good literature understandingly and appreciatively, so that both during their school days and in after years they may be able to derive knowledge from the printed page and to enjoy the companionship of good books.

If, then, our teaching of literature has been successful the boys and girls leaving the high school will have acquired the habit of good reading—a habit which should serve them through life. What are the actual facts? Reports on numerous surveys which have sought to answer this question are appearing in our educational and other magazines. The results of these studies investigating the voluntary

reading both of pupils still in high school and of boys and girls who have recently been graduated are not reassuring. There are data to prove that many completed the required reading perfunctorily and then either read nothing more or else turned to trashy books and magazines. In but few cases do we find the desired relation between the amount of English taken in high school and the amount and quality of books read outside. A survey in New York City a few years ago of the leisure reading of the boys and girls in high school and of those who had just left reveals results which are typical of the findings in other sections of the country. Newspapers and tabloids ranked first in amount of reading consumed. In addition, the graduates' reading was characterized by a preponderance of light fiction, an almost complete absence of matter challenging the intellectual powers, slight attention to poetry or drama, and indiscriminate choice of magazines. As a whole, the reading was accidental and haphazard, resorted to for amusement and escape from boredom rather than as a way of living.

Results such as these have led educators to question the wisdom of the traditional procedures. The free and extensive reading program is an attempt to solve the problem. The old method, that of a minute study by all the pupils of a few selected classics usually drawn from the College Entrance Requirements of 1890, failed, advocates of free reading maintain, on a twofold count.

In the first place, its fundamental concept was false. Requiring pupils to read good books, according to evidence produced by the research work, does not necessarily instill in the boys and girls a love for good books or a desire to continue to read them. Reading habits, evidently, cannot be developed through compulsion. If the pupil throughout his high-school course has not been given some freedom to reject, can he develop the power to choose, a power he must exercise when he leaves school?

### Considering Individuality

Moreover, the intensive required reading program does not consider sufficiently individual differences, which modern universal secondary education has made so important. Investigations and common observation show that the average class varies widely in reading ability, social background, interests, experiences, mental capacity, temperament. Because of these differences, what one child enjoys and

profits by, his companion finds distasteful. Studies of varying abilities versus required readings reveal a considerable number of ninth-grade students whose mentalities are insufficient to grasp the significance of *Julius Caesar* and a disappointingly high percentage of tenth-grade pupils whose restricted experience precludes an appreciation of the lofty idealism of a classic such as the *Idylls*. The futility of forcing these masterpieces upon boys and girls unprepared for them is evidenced by the attitude of the pupils who read perfunctorily in school because coerced and refuse to read at all when pressure is removed. Hence, the advocates of free reading argue, we must begin at the pupil's level and bring him by a gradual process to where we want him to go. They insist upon experience meaningful to the pupil at all stages. If a book, no matter how excellent, is beyond the mental and emotional range of the boy or girl, it is worse than a waste of time to impose it upon him. Moreover, they say, if he cannot learn to appreciate literature, we must be satisfied to teach him to read good modern prose intelligently. If his intellectual capacity does not carry him beyond the newspaper level, we must teach him to differentiate between facts and propaganda in newspaper reporting. We must provide a range of material to cover all levels.

The problem of the English teacher, then, is twofold: first, finding for each pupil the level at which to begin; and, secondly, widening the range of the pupil's response to literature. Through diagnostic tests, through individual conferences, the teacher studies the interests, amusements, experiences, leisure-reading habits, cultural background, and racial inheritance of each boy and girl to find a starting point. Frequently, he is aided in his search by reliance upon results of surveys which point to certain fundamental appeals appropriate for the various age levels. If a student has an adventure story for the first book, the teacher introduces him to a better type of adventure for the second, from which point the pupil's interest may be led into other fields. If Mary likes Temple Bailey's books and John likes Zane Grey's, the teacher begins there, analyzes these books for the factors of their appeal and suggests to the student better works which have the same appeal. The point is, as the *Experience Curriculum* emphasizes, the pupil should be given experience in reading which has intrinsic value for him now. The habit of reading will be formed only when the student can share the experiences which others have had. This implies the power to understand, feel, and appreciate the ideas, emotions, and idealism of others. Consequently, the classic which the teacher reveres is often useless for the immature ninth-grade boy or girl. Frequently the beginning must be contemporary material, both books and magazines.

#### Don't Neglect Guidance

From what has been said, it should be clear that the free-reading program need not mean lowering of standards nor capitulating to the immature tastes of the pupil. Neither does it imply that the boys and girls be allowed to drift as they please. The idea is not to substitute poor for good, but to provide a means whereby the pupils may be guided from the place where we find them to the levels we wish them to reach.

This brings us to the second step in the teacher's task. Since the pupil must be able to enter into the experience which the piece of literature offers in order to enjoy it, his ad-

vancement along the literary path will necessitate a widening of his horizons, a broadening of his outlook on life. Studies have shown that the appeal of poor literature is lessened as the pupil grows in the capacity to understand and enjoy life. The reading of nonfiction is an avenue. Modern biography, travel, popular science open vistas for the pupil of restricted social background. The child's imagination must be trained; he must be taught to think, to feel, to observe.

Measurements of progress must, correspondingly, change. Current evaluating procedures which emphasize students' ability to recall a multitude of unrelated literary facts and techniques are frowned upon. Progress is to be measured in terms of objectives—the quality and quantity of reading done voluntarily, the range in type and theme, the level of maturity, the breadth of experience, the perception of beauty. The measurements are in reality a test of the teacher's own procedures. There are few, if any, such tests available at present, a fact which presents a challenge to the alert teacher to construct her own.

#### Experiments

Although few schools have committed themselves wholly to the free-reading plan, many have adopted it in a modified form. Several studies of extensive versus intensive reading have been made under control-group conditions. The research workers report that pupils read more books and make greater progress in reading when free to choose and when taught by personal conference methods than when following prescribed reading in regular courses. They also report gains in reading skills and vocabulary growth.

Also, come reassuring accounts from schools where the plan has been tried out in its entirety. The English department of the Negaunee, Wis., high school, by providing psychologically sound incentives other than coercion, rewards, or grades, maintains that it is possible to obtain practically 100 per cent participation in the extensive reading program. Ohio State University high-school reports that there is no need to fear for the fate of the classics in such a free-reading program. From 161 most popular writers selected by the students were a very large per cent of distinguished writers of the past and present. In this experiment there were no assigned books for uniform study. According to the report, the method proved a general success as reflected through the quantity and character of chosen material. Reading of narrative fiction declined, with corresponding gains in amount of drama, poetry, and nonfiction in general.

The defenders of free reading maintain that there is enough significant data at present to justify the belief that normal and lasting habits of good reading will with greater probability be formed when the pupil is free to choose his own books with appropriate guidance than when his reading is selected for him.

#### Classroom Equipment

Experimenters point out that various factors are helpful in making the free-reading program successful. The atmosphere of the classroom should be a stimulus to reading. Tables and chairs rather than desks are suggested. Books—complete books, not excerpts, and plenty of them—should be in the classroom. (Many unique devices have been resorted to in building up the class library—penny collections are taken up; books lent by students are redistributed; donations of several books by each student are made.) The spirit of the

class is informal; round-table and socialized discussions alternate with individual conferences between teacher and pupil. Although formal book reports are repudiated, the card system of book reviews and student-motivated notebooks are encouraged. Reading is organized by types of experience rather than by literary types or chronology.

#### An Evaluation of the Free-Reading Program

An impartial view of the movement in the light of all evidence would seem to present much that is reassuring. Certainly the lives of the pupils are enriched by the wider reading, if it is carefully chosen. For, since the effect of literature, in addition to the immediate enjoyment it gives, is the enlargement of the individual by means of vicarious experience, the more varied the experience is, the more valuable the reading will prove.

As explained by its most reliable exponents, the movement is not of the "soft pedagogy" school which aims to interest the child, first, last, and always. Nor do its defenders condemn the old procedure because it called for effort. The fault of the minute analysis of selected classics is not that it is tedious, but that the objective is wrong aiming as it does at an intellectual grasp of form, whereas the new method aims to awaken and clarify the student's own responses to the whole piece of literature.

As usual, the middle ground is, perhaps, best. By a well-planned combination of intensive and extensive, of free and required reading we can avoid the faults and reap the advantages of both methods. In fact, that is what many good teachers had been doing before the controversy began. It is to be hoped that the extremists of the new movement will awaken the conservatives from their complacency and the result will be a judicious balance of the two methods. The effect of the trend is observable in the revised requirements of the College Entrance Board. "The candidate is free to follow whatever program of preparatory reading seems most advisable to him and to his teacher. . . ." The long revered restrictions are being relaxed.

The study of the four major trends affecting high-school English has revealed nothing that need alarm those who have been fearful for the fate of things worth while. English may and should provide training in habits of industry, exactness, self-discipline, and logical thought. It is only fair, however, that we examine the new spirit honestly and sympathetically. The liberals in the van of the new movement have undoubtedly made a vigorous contribution in arousing all of us to re-examine objectives and methods in the light of modern changes. Perhaps the challenge they offer is what some of us most need. We may be inclined to hold too tenaciously to the past. We must learn to take from the new the best that it has to offer while we keep the finest of the old. Periodically, the wise teacher makes a checkup to see how he can, without surrendering anything vital, better adapt his instructions to the changing needs of modern boys and girls.

#### CHRISTIAN FREEDOM

A Christian people founded America and established her free government, and while that people remain fundamentally Christian and keep free their schools and their pulpits and their press, that freedom cannot fail in the land.—Richard J. Purcell, Ph.D., dept. of history, Catholic Uni. of America.



# Teaching Art in the Grade School

Sister M. Ansilion, O.S.F.

## V. Carving

Carving, one of the oldest crafts, affords an unlimited expression of individuality and skill. It is not only interesting; it is also a great aid in stimulating and developing the visual sense. This article explains the carving of various mediums workable in low relief, when the design or figure is only slightly raised; in high relief, when the design or figure is cut away almost totally from the background; and in the round, when the design or figure is entirely carved away from the background, as the statue, *The Thinker*.

### Low Relief

#### Wood

Wood is a convenient medium to begin this fascinating craft of carving. It is clean and refreshing to work with and requires only a small amount of material.

The best woods to use at first are gumwood, yellow poplar, mahogany, California sugar pine, and linden wood. Many carvers use basswood or common pine, but these woods split easily.

In order that the student may have a clear conception of the piece of work he is to accomplish, it is well to have him work up a model in plastic clay before he attempts wood carving. With this as a guide draw the design in outline and trace it (with carbon paper) on the strip of wood. Shade in all parts to be cut away with a soft pencil. A rather deep line is incised or cut with the knife around the entire design. This is done to protect part of the design from splitting off when a lateral pressure is used to lower the background. This first cutting should be about  $\frac{1}{8}$  or  $\frac{1}{4}$  inch, according to the depth of the background desired. The background may be taken out with a sharp knife successfully. Rapidity in work is obtained, however, by using, besides the knife, a small straight,  $\frac{1}{4}$ -inch wood chisel and a small mallet.

Tooling the background lower nearest the raised design and a trifle higher toward the border edge gives the effect of higher relief for the center of interest in the design chosen. No sharp edges should be left in the raised-design pattern. A greater portion of the design should always show the knife strokes in order to produce the most artistic effects. Never sandpaper if it is at all possible to avoid it.

Keep all tools well sharpened, for it is the dull tools and not the sharp ones which cause accidents.

A finish for carved wood may be obtained by a simple wax rub, by high lighting with burnt umber and oil, or by an artistic shading with weak stain. However, any finish will be enhanced by the final application of a moderately heavy coating of floor wax.

Cigar boxes and candy boxes of California redwood, ten-cent-store breadboards, wooden bowls, etc., all carve easily and make beautiful gifts.

#### Soap

As a carving material, soap is inexpensive, easily worked, clean, and relatively durable. Although the many cheap soaps available will serve well for this work, the selection of a kind with a tough consistency, which allows for direct carving to increased thinness and transparency, will prove invaluable. The glycerine soaps are in this category. From them can be made tiny animals and birds that

have much of the charm of carvings in jade and amber.

After the side, front, top, and back views of the figure or design to be carved have been carefully drawn to correct size, cut them out. With a pencil or sharp stick, trace these drawings on the respective parts of the block of soap which has been scraped smooth. All the carving can be done with a pocketknife. Care should be taken not to cut away too much material at one time. Small, exact cuts are better.

To obtain a glossy finish, rub the soap with the palm of the hand. Water colors or tempera paints may also be used. Give the article a coat of clear lacquer for permanency.

#### Paraffin

Melt paraffin shavings or bars, the amount depending on the size of the article to be made. While the wax is liquid, add enough powdered tempera to obtain the desired color. After mixing thoroughly, pour into a cardboard mold to harden. Proceed in the carving of soap or crayon. If additional decorations, such as eyes, stripes, or spots are wanted, paint the carved object with liquid colored paraffin.

#### Plaster of Paris

Carving plaster plaques for wall decorations makes an interesting and inexpensive project.

The first step in this work requires a decision as to the general shape of the plaque. For circular forms, make a mold by curving a piece of linoleum of the desired length and a 2-inch depth. Fasten together with paper clips. If square or rectangular molds are desired, use two right angles of wood, joining them with a single nail to allow for prying apart later. With moist clay, seal the bottom edges of the mold to some smooth surface. This will prevent the liquid plaster from seeping out.

In preparing the mixture take about two and three-fourths pounds of plaster to one quart of water; pour the plaster carefully and work out all lumps. Also break all air bubbles, as they will produce tiny holes and prevent a smooth working surface. Remove the mold when the plaster is hard, and with a sharp pencil trace the previously drawn design on it. The background may now be cut away with a sharp knife.

Poster colors, thinned with water to the desired consistency, may be applied to the appropriate areas while the plaster is wet. On a dry surface, oil paints may be used, or a mellowed effect may be obtained by an even application of oil or turpentine.

As a finishing touch and to preserve the color, coat several times with white shellac. Attach a short loop of wire to the back with thick plaster.

#### Celluloid

The handles of discarded toothbrushes provide the material needed here. To make rings, bracelets, or any rounded project, immerse the celluloid in boiling water. When it is pliable, grip each end with pincers and shape as desired. Fasten the ends by applying a drop of acetone. Hold in place until set, then carve with a sharp knife. A layered effect may

be produced by acetoning together several pieces of celluloid while they are still quite soft. Pendants, letter openers, and bookmarks also may be carved by this method.

#### Carvrite

This is a new carving medium having an advantage over soap in the fact that it neither chips nor cracks. Neither does it shrink, warp, or become brittle with age. Made with a wax base, it has a smooth, clean cut which makes it a pleasant material to handle. Because of its excellent workableness, it is advisable to use it before soap.

Carvrite can be purchased from the National Handicraft and Hobby Service, 117 North Wabash, Chicago, in cakes of any desired size for fifteen or twenty cents a pound.

Shavings and undesirable pieces of carvrite can be remelted and used over again and again.

#### Linoleum

Battleship linoleum is easily carved in low relief. Using a hard, sharp pencil, trace a simple scenic, abstract, or geometric design on the surface. Either the entire background may be cut away to leave the design in relief, or only parts may be gouged out in an irregular manner. Needed equipment includes a small U-shaped carving tool and a knife or razor blade.

When the carving is complete, the design may be painted with colored lacquer, enamel, or tempera. Finish the entire surface with several coats of clear lacquer.

Book ends, trays, table screens, sides and top of boxes, inset panels, magazine racks, plaques, mats, tops of occasional tables, door panels, drawer fronts, picture frames suggest themselves as suitable for this form of applique decoration.

#### O. P. Craft or Composition Board

Most teachers are acquainted with the composition wallboard used in making table mats. It is especially adaptable to low-relief carving because it is made of compressed layers, or laminations. In addition, the successive layers in this O. P. Craft board come in alternate colors of white and blue, enabling the student to carve easily and successfully.

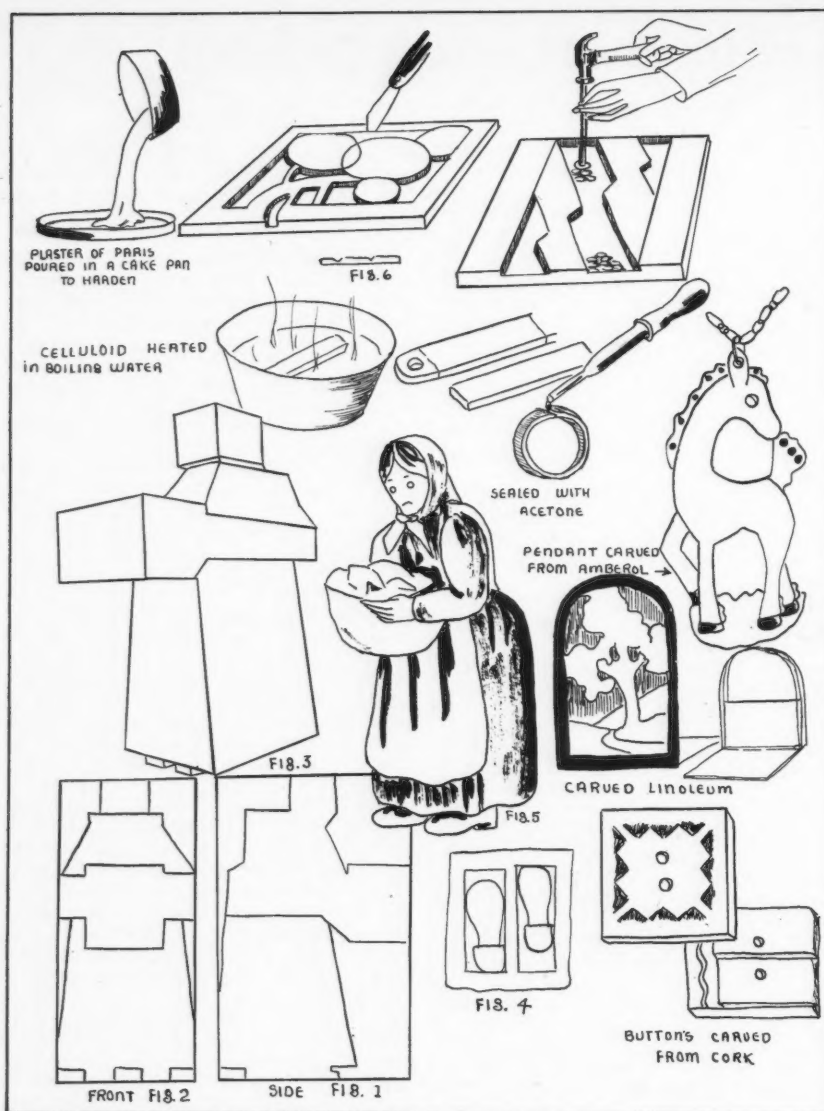
When first using this material, plan a simple, abstract motif. This type of design is not only effective, but it is also easier to carve than one more elaborate and intricate.

After the design has been decided upon, transfer it to the mat by means of graphite paper, or by rubbing the back of the sketch with a soft pencil.

The carving can be done with a thin-bladed knife. Cut down over the outline of the design and lift out portions, leaving the rest in relief. This may be done only in two general areas—the background and the relief portion. To obtain several planes or heights of relief areas, carve through one layer and remove it. Then carve through a second layer, and continue until the desired effect is obtained. If parts of the design are accidentally cut out, they can be replaced easily and permanently with ordinary paste.

Some effective ways of finishing the backgrounds of the design on the mats follow:

1. To obtain an even effect, smooth down with the back of a penknife, or pound with a smooth, square bolt.



2. For a hammered-metal effect, pound with roundheaded screws, nails, or similar objects.

3. Gouge the outline with a V-shaped tool, as shown in the illustration (Fig. 6). This groove may be left plain or it may be filled in with colored Relief, or painted with tempera.

4. Fill a paper cone with colored Relief and add a raised outline and details on portions of the design.

Crayons, water colors, and tempera are all good mediums to use in coloring the mats. When crayons are used, it is well to rub them on heavily before polishing briskly with a soft cloth. A beautiful effect can be produced by applying tempera paints in flat tones, just as in painting a poster. When dry, brush on a coat of liquid wax. To obtain a high gloss, coat with clear lacquer instead of the wax. If the mats are to be used with hot dishes, finish with an application of Valspar varnish.

#### Amberol

This is a synthetic, noninflammable material resembling amber. It is easily worked, durable, and beautiful. Obtainable in a wide range of colors, in sheets, and in blank shapes, it can be fashioned into rings, bracelets, curtain pulls, pendants, letter openers, belt buckles, and costume jewelry. All the carving

in this material can be done with a pocket-knife and small, fine files. Parts may be cut out with a coping saw and the edges may be rounded with a file. With a soft cloth, polish the finished article to a high gloss.

#### Cork

Sheet cork is made in a thickness of 1/16 inch, but this can be increased by gluing together several layers. There is little waste, as even small scraps can be used.

The carving of cork requires a very sharp greased knife or razor blade. Do not pry out pieces, but make clean cuts. Smooth off sharp edges with medium-textured sandpaper.

Cork takes oil paints, water colors, inks, pastels or chalks, lacquers, wood stains, dyes, and wax crayons. The latter may be pressed in with a hot iron or left as first applied. Perhaps tinting is the most effective, because it brings out the pleasant cork texture. Tint with thinned colors in any of the mediums suggested above. Use turpentine or benzine for thinning oil paints and wood stains, and lacquer thinner for lacquers. Rub the tints on with a cloth.

To guarantee special protection, apply a coat of very thin shellac—one part of shellac to two or three parts of alcohol—or clear lacquer similarly diluted. Avoid heavy coat-

ings of shellac or lacquer on articles that are to be subjected to heat.

When making trays or book ends, mount the cork on wood, metal, or heavy cardboard to insure greater stability. Mats, boxes, buttons, buckles, and bracelets can also be made of carved cork.

#### High Relief

With the exceptions of linoleum, celluloid, cork, and composition wallboard, all the materials explained above can be carved also in high relief. To these may be added plastic wood and marbled.

#### Plastic Wood

Plastic wood is readily molded into various shapes, and it dries hard so that it can be carved or chiseled in the same manner as wood. Figures may be roughly shaped while the material is soft, and the fine lines may be carved in when it has set.

Any coloring agent may be applied, and the finish may be the same as that of wood.

#### Marbles

This material resembles plaster, and the same general directions given under plaster-of-paris carving may be followed here.

#### In the Round

A desire to carve in the round will follow experiments in low and high relief. In this work, it is important to remember how the finished product must look when viewed from all sides. Vegetables, such as potatoes, turnips, and carrots, are good material to begin with. Some of them suggest figures or animals even before the carving is done, and a few skillfully placed knife cuts may turn a potato into a cunning animal or a quaint old man. Such figures may be painted with water colors or tempera.

After a degree of ability in placing suitable cuts is obtained, go on to more substantial material.

To make a wooden figure of an old wash lady, a block of straight-grained softwood (white pine or bass), a small saw, a pocket-knife, and paint are required. Lay out 1/4-inch squares on the sides and front of the block (Fig. 2). First, saw in on all horizontal lines; continue with the lines at the back and side of the head. Next, saw partially on all remaining lines from the side and from the front (except the lines for the feet, which may be cut all the way in). Now cut out entirely on the back, front, and side lines.

On the blank (Fig. 3), sketch the old lady's face, kerchief, and the outlines of her arms and washbasket. Templates drawn from Figure 1 will help in marking exactly the positions of the arms and hands. Begin to round up the head, basket, and skirt; then finish the feet (Fig. 4). Study the sketch carefully before cutting away any of the wood; notice that both feet turn slightly outward, and that the right foot is advanced to aid the figure in standing solidly.

From this point, only details need finishing. Delicate parts, as the hands, face, and kerchief knot, should be done last. Groove the skirt and apron into folds, also groove into folds the cloth at the neck and elbows (Fig. 5). To avoid cutting and shaping eyeballs, leave a depression under the eyebrows and paint in the eye. The hair and parts of the clothing may be represented in the same way. The color, however, should always be secondary to the beauty of form and proportion. Use soft colors in painting the completed figure. Oil paints are best if the wood is not left natural and waxed.



## Help Your Fellow Teachers

### TO TEACHERS OF HISTORY

In the December issue of THE CATHOLIC SCHOOL JOURNAL the "Help Your Fellow Readers" column presented some suggestions for the Use of the Press in School. The presidential address at the 20th annual meeting of the American Catholic Historical Association is an example of news that supplies live material for the history class.

Dr. Carlos E. Castaneda, Latin American librarian of the University of Texas, entitled his presidential address "Our Latin American Neighbors."

He began with an appreciation of the profound influence of President Roosevelt's "good neighbor" policy and the various official pan-American conferences of the past few years. And he sees special significance in the newly created Division of Cultural Relations in our Department of State.

"A wave of interest, of sincere desire to learn more about our Latin American neighbors, is sweeping the country," he said. "Every public-spirited citizen, every organization and club throughout the country is seeking information about our southern neighbors. A new conception of what has rightly been called 'greater America' is spreading, and an explanation is being demanded of those differences which characterize the two predominant civilizations in the New World, which but yesterday aroused either contempt or idle wonder. The history of Latin America is being diligently and intelligently studied in an earnest effort to understand Spanish civilization in the western hemisphere. Americans are approaching the subject with an open and sympathetic mind."

"Fortunately, providentially we might say, a group of American scholars, under the distinguished leadership of men like Jameson, Bourne, and Bolton, have dedicated themselves to the study of Spanish American history and the manifestations of Spanish culture in the New World. They have attempted to interpret the civilization of Latin America, successfully in the main, and they have laid the foundation for the development of the interest which is finding expression today. Not until recently, however, have Catholic historians in the United States entered the field, which in many respects offers them an unprecedented opportunity."

"Let us review briefly a few of the more significant facts. In discussing the general characteristics of 'Greater America,' Bolton explains that the policies of the English, the Dutch, the French, the Portuguese, and the Spanish toward native races were similar, but very significantly he adds: 'In one respect the Indian policies of the Latin countries differed essentially from those of the Saxons. The Latins considered the Indian worth civilizing and his soul worth saving. This was due largely to the influence of the Church. So in Brazil, Spanish America, and New France the missionary played a conspicuous role. The Franciscans, Dominicans, Jesuits, and other orders labored on every border, and founded Indian missions and Indian schools.' It may be added that through this same influence, which springs from the fundamental Christian principle of the dignity of the human being, large groups of native populations were saved from complete extermination. It is these groups which today constitute one of the

**EDITOR'S NOTE.** Here is a new Department of your Journal. You are invited to submit your problems to be answered by other readers of the Journal. By sending us your answer to any of the questions you can help your fellow workers and stimulate your own thinking. Send us either questions or answers or both. Address: Editorial Department, Catholic School Journal, 540 N. Milwaukee St., Milwaukee, Wis.

most serious drawbacks to the progress of several of the Latin American countries and makes their history fundamentally different from that of Anglo-America. Yet their presence is cited as the worst indictment against the Church. This large number of unassimilated natives is pointed out as proof incontestable of its failure to accomplish its task. No account is taken of the fact that large as the number of missionaries is claimed to have been, it was obviously inadequate for the conversion and civilization of the numerous natives, nor that as time progressed the Church was interfered with and prevented from finishing her work. Only very recently have the independent governments themselves given serious attention to the problem.

"It is equally significant that Latin American historians, even in countries like Mexico, recognize the full value of the civilizing influence of the Church. In 1936 Paula Alegria, a teacher in the University of Mexico, published a history of education. In the closing chapter she pays a glowing tribute to the work of the Church in this field. 'The Education implanted (in the Spanish colonies) has an incalculable historical value. All that has been done since has its foundation in the principles inculcated then. These opened new avenues in the receptive mind of the Indian, gave direction to his artistic vocation, and developed a sublime desire for liberty in the spirit of the new race.'

"On the other hand the native races, fused with the blood of the conquerors, nursed with the spirit of Christianity, raised to the dignity of equals, given the rich heritage of European civilization, slowly evolved into a new race. The bloody sacrifices of old were replaced by the bloodless holocaust of the Mass; their rude instruments of labor were exchanged in the missions for the hoe and the plow, the spindle, the lathe, the brush, and the chisel; their picture writing gave place to modern writing, the native dialects were reduced to grammars, and dictionaries were prepared; Spanish was taught and Latin was studied. Less than thirty years after the conquest in Mexico the secret informer of the king was able to report that Indian boys were being taught Latin so well that many of them spoke better than Cicero himself. All this work of civilization, of laying the foundations of a new race and a broad culture, was the work of the Church. A distinguished student of Spanish American psychology has said: 'The Spanish American mind is Catholic in religion and in politics. In this faith are found the roots of its mystic ardor, its profound Christian resignation, its sublime heroism.'

"The idealism of the Latin American cannot be understood without a conception of his religion. To the Anglo-American mind, with its practical and realistic sense of values, the

Quixotic extremes of a people who readily sacrifice future welfare to conscientious scruples, who believe in virtue, and who still have faith in impartial justice in a materialistic world are incomprehensible. But these characteristics are demonstrated daily in private and public life. Where do we find in modern history a more beautiful and perfect example of justice at the cost of genuine sacrifice comparable to that of the Regent Isabel of Brazil? In 1888 she voluntarily decreed the freedom of the slaves out of a sense of duty, knowing full well that the measure would alienate the support of the powerful landholding aristocracy upon which the throne rested. The crown tottered and fell. The republic of Brazil was born. For the principle of human freedom she had sacrificed an empire.

\* \* \*

"With the growing interest in Latin America, its history, its social phenomena, its economic development and future, numerous books have been published recently, covering these various phases of Latin American life. Many others are even now in press. It is to be regretted that so many have been written hastily, without proper discrimination, and based on long-standing misconceptions and errors. Some of these faults are traceable not to an intentional desire to misrepresent the facts or perpetuate error; rather they are the result of an inherent inability to understand the nature of the peoples whose civilization they attempt to interpret or explain. Here then is an opportunity without parallel for the American Catholic historian and scholar. As Belloc says, 'For the Catholic the whole perspective falls into its proper order.' The Latin American field is being discredited among serious students of American history as a result of this promiscuous publication of facts and prejudices, of history and romance, of veiled religious condemnation and sectarian propaganda. We have an opportunity to contribute to the better understanding of our Latin American neighbors, an opportunity which is more than that, which is in fact a moral duty. If we, who have the light to illumine the darkened picture of misunderstanding and derided Spanish civilization in America, are content to sit by and placidly smile at the grotesque picture, we are remiss in our duty."

"In colonial days as well as in the days that followed the attainment of independence, the Church has constantly attempted to carry on its labor of civilization. Parish schools for the poor, private academies and colleges, seminaries, centers of study, and public libraries have constantly been maintained and operated in spite of the struggle for the separation of Church and State and the definition and determination of their respective spheres of action. Contrary to general belief the Church in Latin America has taken an active and interested part in the solution of the numerous social problems that the changing conditions of our modern age have brought with the spread of industrialization to rural and primitive societies. She has taken a deep interest in the working classes, in the poor, in the suffering, and in the development of a sense of social justice compatible with the fundamental teachings of our faith. Under her leadership social study groups, Catholic labor federations, rural workers associations, urban and rural cooperatives, temperance societies, parent-teacher associations, young men and young women's associations, national congresses of laborers,

child welfare conferences, and social welfare councils have been organized, established, and operated for many years. The history of Catholic action and its influence on the social order of things in Latin America remains an unwritten chapter. Without it the picture of life in the southern republics during the nineteenth century is incomplete and incomprehensible. The shortcomings and alleged failures of the Church are pointed out on every hand; its good work, carried on quietly and without ostentation, remains unknown."

### HISTORICAL RESEARCH FOR RAILROAD BUILDERS

Ancient manuscripts sometimes render outstanding service to modern life. A recent news item told how plans for a railroad across the Andes in Peru were held up for 33 years because they would require the digging of a tunnel costing a million dollars. Finally research uncovered the fact that a Franciscan missionary had crossed the Andes through a short cut in ten days. The account of the journey of the friar, written 180 years ago, has revealed the short cut to the modern railroad builders.

### TRUTH IN HISTORY

"What the Catholic historian wants in common with his non-Catholic colleagues is the truth, the whole truth, and nothing but the truth," said Rev. Dr. Francis Borgia Steck, O.F.M., of the Catholic University of America at the recent convention of the American Catholic Historical Association. "What he aims to achieve in his own work and what he expects to find in the work of his colleagues is honest statement of fact and scientific objectivity in matters of historical interpretation."

### INTERNATIONAL RELATIONS

A special feature of the recent annual mid-west student conference of the Catholic Association for International Peace, held at the College of St. Francis, Joliet, Ill., was an address on "Catholics and the Moral Problem of Peace," by Dr. John L. McMahon of the Catholic University of America.

Dr. McMahon charged the present world crisis to a series of violations of treaties. Japan violated a treaty when she invaded Manchuria, and the League of Nations failed to punish Japan. Italy invaded Ethiopia; Germany remilitarized the Rhineland; Germany betrayed Poland after the 1934 agreement; Poland violated a treaty with Lithuania; Austria violated the treaty of St. Germain; France and England, although they observed the letter of their treaties, failed in observing their spirit as instanced by their failure to disarm after the treaty of Versailles. He also charged them with inactivity and he charged the United States with inactivity and in some instances with immorality in international relations as in the case of Panama.

Rev. James A. Wagner, Ph.D., of Chicago, spoke about the growing sense of unity between the states of North and South America. Speaking of the personal contribution of college students, he said:

"We need cooperation with a constructive purpose: that means you. The problems of South America are tremendous and they are tied up with many issues, such as the racial problem. You must become interested in South America and you must do it on the sound principle of the doctrine of the Mystical Body of Christ. What does it mean?

"It means first that you must study Span-

ish, the language of 250,000,000 in South America. From the aspect of history what do you know about the past development of these states? Does your college have a course in Latin American history?" He then recommended reading, travel, student exchanges.

"We need to cultivate a long-range vision; the world is going to go on and that long-range vision is necessary. We must extend ourselves across time and space and give ourselves generously and unselfishly. The basis of an enduring peace in Pan-America will largely be the result of the intelligent approach and sacrifice that you students are willing to make today for tomorrow."

### UNHAPPY ISOSCELES TRIANGLE A Hospital Sister of St. Francis

**EDITOR'S NOTE.** The teacher of a class of student nurses read to the class the geometry stories from the April, 1939, issue of *The Catholic School Journal*. The following imitation was then written by a student nurse, correlating mathematics, English, and nursing.

In the great city of Geometry where Parallel Avenue intercepts Perpendicular Street, a hospital and laboratory was constructed where research work might be done by Geometricians who demanded adequate proof and sound reasons for all their statements. The first patient was taken by Doctor Protractor, a specialist from Euclid, who was very skillful in dealing with angles. The patient, Mr. Isosceles Triangle, a mental case, believed that he was deformed since two of his three angles were equal. Doctor Compass also helped by bisecting the unequal angle, and he assured the patient that since the halves were equal the two parts became congruent and that this was a perfectly normal condition. Unsatisfied with this decision, Mr. Isosceles Triangle called another physician, Doctor Straightedge, who after hours of laboratory experiment and consultation with Doctor Compass, found that his two sides were equal but his base was unequal to them. The Doctors then explained that by bisecting the angle opposite this unequal side, the two triangles thus formed were necessarily congruent due to the conditions existing of two equal sides and the included angle. For this reason the equality of the angles was a normal condition.

Thus the theorem that in any isosceles triangle the angles opposite the equal sides are equal was proved; and from that time Mr. Isosceles Triangle lived happily and no longer troubled Geometry Land.

### THE BREAD OF LIFE Nourishment

The Blessed Eucharist is the living fountain of graces. The other sacraments are like so many streams bringing grace to the soul. They contain grace. *The Eucharist brings to us the author of all graces.* By Holy Communion the soul receives most abundant nourishment to live, and that by a fullness of life. Given by way of food and drink, this sacrament does for the spiritual life what material food does for the natural life—by sustaining, giving increase, restoring, and affording delight.

By remitting venial sins the Eucharist repairs the losses suffered through them. It strengthens our soul by uniting us through charity more closely with Christ and our neighbor. It causes delights to our soul by

exciting actual fervor and devotion. It sustains the soul by fortifying us against temptation, by enabling us to repress passion and concupiscence and by facilitating the attaining of eternal life. We have Christ's own assurance for these things in His words: "My flesh is meat indeed, and My blood is drink indeed" (John 6:56).

### Remedial

By the reception of Holy Communion we repair the spiritual damage caused in the soul by sin. The Eucharist furnishes us with the *most excellent remedy against our daily weaknesses.* The reception of Christ in the Sacrament of His love causes an *increase of sanctifying grace* in the soul and confers *many actual graces.* By the effects of that actual charity which Holy Communion operates in us, it causes the remission of our venial sins. "Charity covereth a multitude of sins" (1 Pet. 4:8). All venial sins still remaining in the soul are blotted out by the reception of the Blessed Eucharist provided we do not retain affection for them.

This Sacrament is also a *preservative against sin*, mortal or venial. This it does by the increase of the habitual grace of union with God and by the actual graces which are conferred on us. Using these graces and thus living "in the strength of that Food," we have a most effective means of battling against the enemies of our soul. In keeping fit spiritually, Holy Communion offers a means whose value we can never calculate adequately.

### Union with Christ

Since "grace and truth came by Jesus Christ" (John 1:17), surely they must come most tellingly to the soul when Christ is received in Holy Communion, Who is the way and the truth and the life. We have Christ's words to hearten us: "He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him" (John 6:57). We become united most intimately with Christ by the communication of His spirit as well as by participation in His sacred Body and His precious Blood. By Holy Communion we receive Christ giving us Himself and the means to enable us to *live in Him, through Him, and for Him.*

One who appreciates the great graces of this Sacrament will aim through the *frequent reception of Holy Communion* to come to the realization of St. Paul who said: "I live, now not I; but Christ liveth in me" (Gal. 2:20). As Holy Communion is a principle of a supernatural and holy life, it is a pledge of everlasting life. We have Christ's promise of this: "I am the Bread of Life. . . . If any man eat of this bread, he shall live forever" (John 6:48, 52). So live in the strength of this life-giving Food as to be worthy always to receive the fulfillment of this promise.—*The Religious Bulletin*, Catholic University of America.

### TEACH SELECTION OF BOOKS

Supervise the reading of the children who come to you and teach them how to select good books for themselves. We must teach our youth to select what is best, and discard not only what is ethically bad, but what is common, if we wish them to imbibe a real Catholic culture. They should learn very early to remember the names of authors of books which they enjoy and in selecting books on religion to look for the imprimatur. Seeds of doubt may be picked up in early life, develop into ugly trees of weakened faith and from reading an erroneous book, which will later morals.—*Sister Therese Marie, R.S.M.*



# Help for the Primary Teacher

## What Is in a Bulb?

Sister Mary Edith, O.P.

During one of our first-grade reading periods we met with the word *bulb*. To many of the children this word carried with it only one connotation; namely, *electric bulb*. This problem offered an excellent opportunity to give the children firsthand information through observation.

After discussing the term *bulb* in relation to plant life we launched out into a tremendously interesting activity. Our first act was to find colored illustrations of bulbs in home and garden magazines, science readers, etc.

Later, four narcissus bulbs were brought to school. With great interest and eager enthusiasm the bulbs were planted and tucked away in a pretty, assorted colored, pebbled blanket. After giving them a cool drink, the dark supply room was chosen as their habitat till signs of little leaves should appear. A monitor was appointed to keep the bulbs moist. In *A Heart of a Seed* by Kate Brown and *Little Brown Brother* by E. Nesbit were read to the class and were much appreciated.

Ten days later the monitor brought forth the bulbs all showing signs of little leaves. They were now to live in the light under keen observation.

Although growth was commented on occasionally, the Monday morning's reports were always very enthusiastic, for a very noticeable growth had taken place over the week end.

What a discovery when the searching eyes found signs of buds ready to burst with their secret. More days of watching and the flowers were in bloom. The reading of Joyce Kilmer's *Trees* served as a wonderful tie-up.

Guesses were made on the various heights of the plants. At this point we had to call our mathematical ability to the foreground to settle the differences by measuring the plants. An opportunity to exercise our number concepts was offered when the flowers were to be counted.

A suggestion was made to build a story about our plants. This opened the avenue for experience reading. The best sentences were chosen from the group's contribution and printed on the blackboard. As a result a twelve-line story was developed. No story is complete without illustrations, therefore, the best drawings showing the plants at different stages of growth were selected and placed on the blackboard. The children took great

delight and pride in this new accomplishment. The story was offered to the school paper, *The Leader*, as their contribution for the monthly news.

The bulbs held not only leaves and flowers but a valuable wealth of information for the little first graders—a broadening of experience, an enrichment of speaking and reading vocabulary, a closer relation to nature and nature's God, a delight in poetry, an expression in art, a challenge to their number concepts, and a thrill in their literary achievement.

It is very evident that the roots of the four little bulbs had no difficulty in finding a welcome in every field of the curriculum.

## Preparation for Reading

Sister Adelaide, O.P.

Since I have found the following method helpful to teach beginners words in preparation for reading, I think that other teachers may also find it helpful.

I cut large colored pictures from magazines. These I paste on construction paper. (I use a color scheme of yellow and orange.) Then I paste this on cardboard so that the picture stands on the chalk ledge. Underneath the picture I print with a printing outfit the word that I want to teach. In selecting the pictures I try to obtain a picture that has a picture of the word in it or an object with which I can connect a story to impress the word.

For example, take the word *run*. For this word my picture is a boy dressed in a football suit. He is running to the field. Before I show the picture, I tell a story similar to the following:

"One day Miss Jones, the teacher, asked John to help her after school. John was a polite boy so he stayed to help her. There was a football game and John was on the team, so when he finished his work he hurried home to put on his suit. Of course he had to run to get to the field on time. Now here is his picture and you can see how hard he had to run."

Then I show the picture, but I keep the word covered. The children look at the picture and I ask such questions as these: "What did John have to do to get to the game on time?" Now I tell them that I have something under my hand, and it is the word *run*. The children look at the word for a minute and they say it several times. When I think they have the word clearly in mind, I get the flash card. Together we compare each letter on the flash card with each letter on the picture card to see if the words are the same. Then they say the word five or six times while looking at the card. This drill follows each new word. I leave the cards in the front of the room for about seven days, or until I am sure every child knows each card.

When I have flash-card drill, if a child forgets a word, I give him the flash card. He takes it and puts it under each picture card until he finds the word that looks like his card. Usually the child is able to tell me the word when he sees the picture. I use this procedure with each new word.

For the word *and*, I found a picture with Easter eggs on it. On one of the eggs I printed the word *and*, and around the word under the picture I drew a large Easter egg.



Measuring the Plants.



Drawing Lesson on the Bulb Project.

We talk about Easter-egg hunts. I tell a story about Dick and Jane's hunt, when they found an egg with something written on it. What a queer word but here it is! The word is "and." I show them the picture and point out the word. They look at it and say it several times. If they cannot remember the word, I call it the "Easter-egg" story.

For the abstract word *what*, I have a picture of Dr. Dafoe telling the Dionne quintuplets a story. The children look at it, then I ask, "What is in this picture?" "What do you think Dr. Dafoe is telling the little girls?" Yes, he is telling a story, but this little girl cannot hear, and she is saying "What is he saying?"

To be sure that the children say the word correctly, I have them hold their hand in front of their mouth and say "what." If they can feel the wind coming out of their mouth, then they are saying the word correctly.

When I teach *they* the story I use is:

"Every morning when Dick and Jane have dressed, they brush their teeth. One morning mother wanted to see if their teeth were bright and shiny. When she asked to see Jane's teeth, Jane smiled, put her tongue on the edge of her teeth and said 'they.' Mother could then see Jane's nice teeth, and she said, 'They are lovely.' When she saw Dick's teeth, she said, 'The are as nice as Jane's teeth.'"

Since *went* is a hard word, I usually show my picture without telling a story. My picture is about a man and boy fishing. There is a hill and car in the picture also. After the children look at the picture I ask the following questions:

"Where did father go?" "Where did Dick go?" "How did they go?" "By what way did father and Dick go?" (Be sure the answer has "went" in it.)

Now let the children play this game. I send one child to the door, window, or blackboard. I ask, "Where did Mary go?" They answer, "She went to the door." After this I show them the word and tell them that it is "went."

I have one picture card for each word that I teach in the primary and in the first half of the first grade.



Right: A Valentine Plant Window Decoration.

## Primary Number Work

Sisters M. Rita and M. Imelda, O.S.B.

Here are — blocks.

1 block and two blocks are — blocks.

2 blocks and 1 block are — blocks.

Color two blocks red. Color 1 block green.

Here are — balls.

1 ball and 1 ball are — balls.

Color 1 ball yellow. Color one ball blue.

Here are — boats.

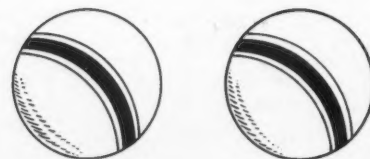
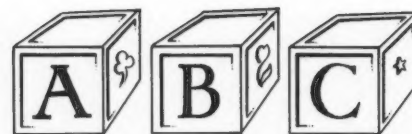
1 boat and 2 boats are — boats.

1 boat and 1 boat and 1 boat are — boats.

Color 1 boat orange. Color one boat black.

Color 1 boat red.

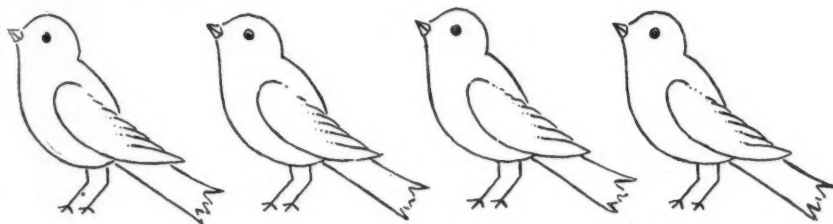
Draw one red balloon.





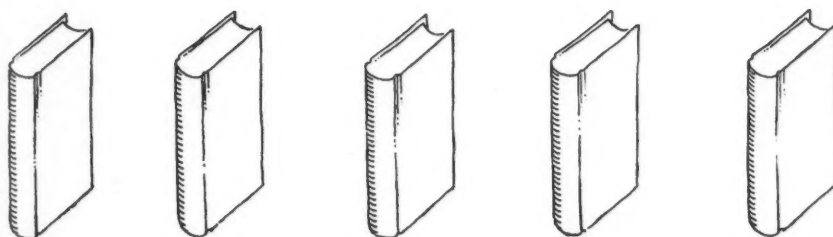
Here are — eggs the birds laid.  
Number them. Color 1 egg yellow.  
Color 1 egg green. Color 2 eggs blue.

Write these numbers: 1 2 3 4 5 6



### PRIMARY NUMBER WORK

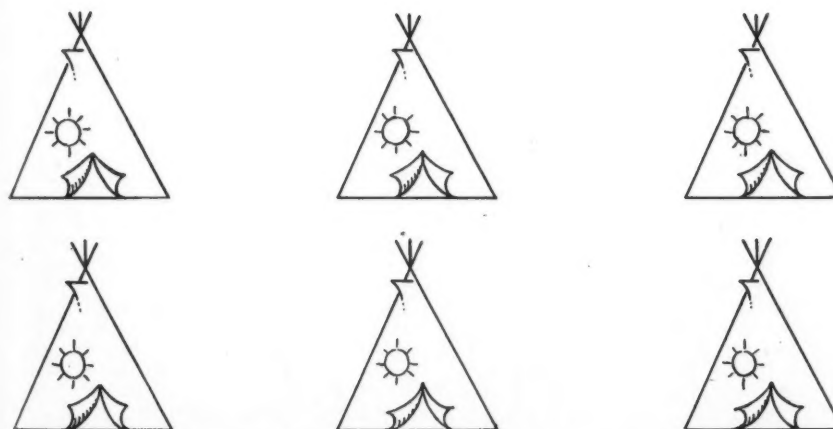
Here are — birds.  
Number them.  
Color 1 bird red.  
Color one bird brown.  
Color two birds blue.



Count these books.  
There are — books.  
Number them.  
Color two books red.  
Color 2 books green.  
Color one book yellow.



Write the missing numbers.  
Color 1 and 5 yellow.  
Color 2 and 4 blue.  
Color 3 red.



Count these tents.  
There are — tents.  
Number them.  
Color one tent brown.  
Color two tents red.  
Color 3 tents yellow.

### PRIMARY NUMBER WORK

#### WE NEED FOREIGN LANGUAGES

Every professor of graduate and undergraduate English to whom I have applied has said heartily that English cannot be satisfactorily mastered by students without some foreign-language equipment.

And yet, four fifths of the teachers colleges, and a fifth of the others, require no foreign languages, even for majors in English.

The obvious contradiction here, it need hardly be said, calls for public airing. That it has not received its due proportion of this, and especially not in recent years, springs doubtless from the fact that the masters of English, including those in high professorial positions

concerned with the language and literature, feel that the connection between English and its origins and backgrounds is so elementary as not to call even for mention, much less proof. However, elementary though it is, this intimate and necessary relationship, as the facts above show, is not being understood, nor the statement of it enthusiastically received, in a great part of our American educational world, and this state of affairs has been going on for so many of these fast-moving years that general knowledge of English has declined to a very low ebb, and the techniques of teaching it more and more come to reveal professional disillusionment and despondency.

\* \* \*

A satisfactory English word stock, and sensitiveness to words, comes as a process of absorption, from growing up with them, so to speak, in the study of Latin (and Greek) and some modern foreign languages along with the English. Words cannot be made vital and living to students whose sole guides have been the newspapers, their companions at home and on the streets, and the comparatively little most of them have been able to acquire in high-school classrooms through direct applications of pure English grammar and the dictionary—A. M. Withers in *School and Society*.

# The Fabric of the School

## Qualifications of the Parish-School Custodian

Sister M. Cherubim Rita, O.P., Ph.D.

THE past two decades have witnessed an almost phenomenal growth in the construction and equipment of school buildings. Concomitant with this development, there arose the need for more scientific and technical skill to care for and maintain the buildings. The parish school, too, has felt this influence. As a result the interest of administrators has been aroused concerning various phases of school housekeeping involving custodial care. Because the custodian is entrusted with a large unit of parish property erected at the cost of thousands of dollars of parish money and ministering, to a large extent, to the health and safety of hundreds of children, it is evident that the custodian must possess definite qualifications for this important position.

### Personal and Professional Qualifications

The age of the parish-school custodian appears to be of minor consequence in his work in the schools, but it may occasion trouble when it is either too high or too low. The custodian who is too old is not likely to see dirt. The very young custodian, on the other hand, lacks the experience and patience necessary for the varied responsibilities connected with the care of a school building. It is generally conceded that, if reasonable length of efficient service is to be guaranteed, custodians should be selected from the age group between 25 and 40 years.

Experience is generally understood to refer to any act made skillful by means of trials and observation; custodial experience may be similarly interpreted. Skill and experience are, indeed, essential in work that involves such varied activities as those of the custodian. Womrath in his *Efficient Business Administration of Public Schools* gives a partial list of custodial duties, comprising more than one hundred activities. Perhaps there is no phase of school administration seemingly simpler and yet presenting more difficult and perplexing problems than the operation and custodial care of the school plant. The consensus of writers in the field is that the majority of school executives are not adequately trained to supervise custodians, that most custodians have no special training, and that there are few definite standards. Such writers conclude, therefore, that the technical experience of custodians is a saving grace.

The question may be put: What might be considered adequate experience for a parochial-school custodian? Concerning this item also no definite agreement has been reached by administrators and custodians. One group claims that it takes from five to ten years to train an efficient custodian. The other group seems to infer that four and five years of experience is of considerable value and that experience value persists to eight or ten years. It appears, then, that if efficient custodial care is to be given to our schools, the custodian should have a certain amount of experience, which can vary with the type and the location of the school.

Health, which enables the custodian to be on duty regularly, is an essential qualification. Good health is generally understood to mean a state of being hale—sound in body, mind, and soul, and free from physical diseases. The health of the custodian is an important factor in efficient school care. Most school boards and administrators agree that custodians should be free from chronic diseases such as tuberculosis, asthma, indigestion, etc.

### Women Are Needed

The work of the custodian is of such a varied nature that it may be apportioned to both sexes. Men are generally better able to do the heavy work connected with custodial care, while women are usually more efficient in performing the housekeeping duties which this work entails. The absence of a woman on the custodial force of any large school is an undesirable condition. Women assistants are particularly needed to supervise girls' toilets during recess periods and to clean these rooms during school hours. If this cleaning is left to the men charged with the care of the entire school, it must be done after school hours, when many other duties are clamoring for attention. In the rush of cleaning the classrooms and corridors after school hours, these rooms are frequently neglected, although there is scarcely another part of the school that needs so great attention.

At first sight a consideration of the state of life may seem entirely unnecessary, especially to the inexperienced principal or school administrator. However, when the situation is analyzed it becomes evident that *marital condition* is a factor worthy of consideration. Married men and women are generally found to be more stable in service and are therefore more likely to give satisfaction in performing their duties in the schools.

The maintenance of the modern school building involves highly skilled and technical labor. Such school housekeeping requires intelligence in performing the various duties. Eighth-grade graduation or its equivalent is a minimum *educational requirement* for a custodian. As a rule, if a custodian is not prepared by at least eight years of formal education, he will be unable to plan a schedule of work, to understand written instructions, or to discover the best methods of doing his work.

Principals are often rather optimistic about the education and intelligence of their custodians. In parochial or parish schools located in sections where there are large groups of foreign-born people it is generally expected that the custodian be selected from the group. This is no handicap to the efficient fulfillment of duty, provided he knows the rudiments of the English language and can speak, read, and write English. Without this requisite it is doubtful whether he can succeed in his responsible position.

### Aptitude and Training

Training is usually understood as forming

by instruction, guidance, or practice. Efficient school housekeeping requires men and women who have not only adequate education but who have also *sufficient training* in the best methods of custodial care. This training should include a knowledge of principles of sanitation, heating, and ventilation. It implies also skill in the most effective use of tools, materials, and equipment.

Custodians generally receive their training either by working under an experienced custodian or by taking special courses to equip them for their duties. The former method, which might be considered an apprenticeship training, is often considered inadequate since much that a custodian ought to learn is frequently overlooked. One type of apprenticeship training that can be recognized as being adequate to fit the custodian to his work is being carried on in a city in New Jersey. Here one school of the city is designated by the superintendent of schools as a custodial training school. All apprentices spend from three months to a year in this school before being placed in other schools under experienced custodians. For the past two decades administrators have recognized, however, that there is a real need for training custodians in their specific duties if they are to render efficient services in the schools. The outcome is that custodial training schools have been established in various cities of the United States.

An aptitude is defined as a natural or an acquired fitness for a certain work. In this sense it frequently supplements training. While one might list custodial *aptitudes* indefinitely, nevertheless, several of these are particularly important for efficient service. Among these, one might mention the ability to shift quickly from one job to another, punctuality, systematic organization of work, initiative, and the ability to use a time schedule in planning work.

The ability to shift quickly from one job to another is not only a desirable but also a necessary aptitude. While the custodian is engaged in a minor duty—cleaning, etc.—it frequently happens that the boiler or other valuable apparatus needs servicing. It is imperative that he be able to shift quickly to the job demanding immediate attention.

It is often stated that punctuality is the courtesy of kings, but it is no less a virtue in a school custodian. If doors are not unlocked punctually, if heat is not sent to classrooms in time each morning, if repairs are postponed from day to day and many other duties that require attention are neglected, the school cannot function efficiently and hundreds of people are inconvenienced.

### A Schedule of Work

A systematic organization of work makes for efficiency and good order in any type of employment. If, however, as is the case with the custodian, the work is of such a widely varied nature that hundreds of activities are involved in every average school, what will happen if organization of routine work is lacking? This item has a great deal in common with the custodian's time schedule. Without a time schedule he cannot organize work systematically and vice versa. It has been found that many parish-school custodians have no regular working schedule. This implies that a great deal of work is done haphazardly



or not at all. While no ideal schedule can be formulated that will be suitable for all schools, nevertheless, no school is so large or so small that a schedule of work will not promote efficient labor.

That initiative be manifested by the custodian is another desirable aptitude. Situations calling for immediate action (emergencies) arise frequently in schools. To be able to meet these unforeseen situations requires initiative. The individual has to have recourse to means and measures outside ordinary routine. Without initiative a custodian is merely a mechanical automaton who will fail to act in unforeseen circumstances.

The custodian's attitude is an integrating force that unites skill and knowledge, gives him new and broader points of view, and thereby makes his work meaningful. Out of this wholesome attitude, comes a clearer understanding of the relation of his daily tasks to the system and to education as a whole.

#### A Friendly Attitude

The task of the custodian is a difficult one; he has many people to please. Not only must he perform his duties in a manner satisfactory to the pastor, but he must also work harmoniously with the principal and teachers. In addition there is the necessity of enlisting the good will of the boys and girls. As a man of good morals and good habits he must discountenance any tendency toward vulgarity or improper conduct in any part of the building or anywhere on the premises. His daily contact with the boys in the basement, the toilets, the halls, and on the playground establishes a definitely pleasant or hostile attitude which helps to make his work easier or more difficult. A cooperative attitude should exist between the school custodian and the pupils. In many schools where he is often the only man on the premises, boys look upon him as a friend. A surly attitude toward the children antagonizes pupils, especially boys, who will go to great lengths in venting their spleen. On the other hand, the custodian should not encourage too great familiarity with the children. The older boys in particular like to visit the engine room. In order not to stifle this natural adolescent spirit of investigation the custodian can show that his duties do not permit giving the student a machine course, and that furthermore their presence may be dangerous to themselves and their companions. There will be other opportunities in the corridors and on the playground to foster a companionable attitude with students.

The custodian's courteous attitude toward the principal and teachers is valuable and a desirable asset. The principal, because of his position, has generally more reason for contacts with the custodian than have the various teachers in the school. The sad situation in many parochial schools is that the principal has no jurisdiction over the custodian since he is entirely subject and responsible to the pastor. The pastor, because of his onerous duties, can spend little time in school. A conscientious custodian keeps the building in shapely order or calls the principal's or the pastor's attention to any repairs he is unable to make. If the relation between principal and custodian is a wholesome one, he will be free to make suggestions for the improvement of the building. Such suggestions may be made at any time to the person whose duty it is to authorize their fulfillment.

The ideal custodian manifests his courteous attitude toward teachers by complying with all reasonable requests. He does not wait for

directions from the principal but carries out the teacher's suggestions immediately. Teachers need assistance from time to time in adjusting seats, repairing shades, or cleansing the floor after a child has become ill. When a kindly attitude exists toward teachers, the custodian meets these emergencies as if they were routine duties and as if he enjoyed cooperating with the teachers and pupils for the welfare of the school. In general if a wholesome attitude is maintained between the custodian and other school personnel there is built up a spirit which is highly effective in promoting the adequate care of the school buildings. This is best accomplished if the custodian is courteous, obliging, and cooperative, recognizing authority and taking a personal interest in the children. He should be tactful, self-controlled, and able to work with teachers and pupils of varying dispositions. In no case, however, should the custodian exercise control or authority over pupils.

#### Neatness and Cleanliness

Administrators and all others interested in schools are fully aware of the nature of the work done by the custodian even though they may have no knowledge of its details. Since his big job is to repair, clean, and heat the building, it is evident that the custodian should be dressed in a manner adapted to his employment. He should, however, always be neat and clean. In recent years many school systems have found it advisable to legislate on uniforms to be worn by the custodians. Thus a blue shirt or a dark gray one with collar attached, and a black bow tie are frequently recommended. Overalls should not be worn in those parts of the building where teachers, pupils, and the public come in contact with the custodian. Except when working in the

boiler room or outside the building, the custodian should not wear a hat or a cap. There are times, however, e.g., when cleaning flues, removing ashes, etc., when it would be foolish for the custodian to wear anything else than old clothes.

Every member of the school ought to be well recommended. Obviously this includes the school custodian also. Just as it is the duty of every faculty member to create good will at all times, so it is necessary for the custodian to strive to create good will. It may be necessary for the custodian occasionally to meet visitors. A well-groomed appearance coupled with a courteous and tactful manner will impress the visitor who will carry away a good impression concerning the physical conduct of the school. A custodian who gossips and wastes time talking with teachers and pupils creates a most unfavorable impression. While it is evident that custodians in the course of their work acquire information about teachers and pupils, it is ethical to consider such information confidential and hence not to be discussed with persons not concerned.

#### A Responsible Position

In conclusion, it may be stated that it is recognized that the custodian occupies a key position in the school. He is one of the most important persons in the school. Many administrators insist that it is more difficult to find a good custodian than a good teacher. It is also evident that he controls valuable parish property. It is imperative that Catholic administrators consider every aspect of the qualifications necessary in order that none but well-qualified custodians be entrusted with the care and maintenance of the buildings devoted to Catholic education.

## National Catholic Educational Association to Meet At Kansas City, Missouri

March, 27-29

The 37th Annual Meeting of the National Catholic Educational Association will be held at the new Municipal Auditorium, Kansas City, Mo., Wednesday, March 27 to Friday, March 29. The Association comes to Kansas City at the invitation of His Excellency Most Rev. Edwin V. O'Hara, bishop of Kansas City.

Very Rev. Daniel H. Conway, S.J., rector of Rockhurst College, has been appointed chairman of the local committee on arrange-

ments. Sisters from outside the Diocese of Kansas City should apply for reservations to Mother Simplicita, St. Teresa College, Kansas City, Mo.

The meeting will open with pontifical Mass on Wednesday, March 27 at 10:00 a.m., in the music hall of the Municipal Auditorium.

The Hotel Muehlebach, Twelfth St. and Baltimore Ave., will be headquarters of the Association. It is desirable that those wishing



Nelson Gallery of Art and Atkins Museum at Kansas City.

to make hotel reservations should apply early.

In addition to the General Meetings, programs in all the departments of the N.C.E.A. are being arranged — College and University; Secondary School; School Superintendents; Parish School; Deaf-Mute Section; Blind-Education Section; Seminary Department; Minor-Seminary Section.

There will be a large commercial exhibit of books, school supplies, teaching devices, school equipment, etc. This exhibit is provided by publishers, manufacturers, and dealers

mainly to give visitors to the Convention an opportunity to see the latest developments on the material side of education.

An outstanding event of the Convention will be a Public Meeting for the clergy and laity on Wednesday, March 27 at 8:00 p.m. in the music hall of the Auditorium. Addresses will be given by speakers of national prominence, and an attractive musical program will be arranged. This public meeting will replace the banquet or dinner which has been for several years a feature of the meetings.

## Seeing Kansas City

Justine Rodgers\*

Delegates who come to Kansas City this spring for the National Catholic Educational Association convention, March 27-29, may return home with as varied impressions as there are hobbies and individual tastes. But because half the stimulus of any convention is the new scenery it affords, let's take a "close-up" of this "Heart of America." As visitors you'll welcome the central location, for "the Heart of America" is more than a mere slogan. Kansas City lies just two hours from Chicago, seven hours from New York, or nine and a half hours from Los Angeles, by air. If you prefer to stay on the ground, with additional allowances for time involved, a network of 12 trunkline railroads and seven transcontinental highways provide equally direct connections.

### A Beautiful Auditorium

You'll find Kansas City a friendly sort of place — an easy city in which to get about. Streets run relatively straight and the new \$6,500,000 Municipal Auditorium (in which all meetings and exhibits will be held) is in the heart of downtown Kansas City. Conveniently located, within three or four blocks, are the leading hotels and department stores and an abundance of restaurants, hotel dining rooms, and coffee shops. The auditorium itself is something to see. Its 32 units provide accommodations for groups ranging in size from 25 to 14,000 and you'll enjoy its effective use of color and indirect lighting — its combination of beauty, utility, and convenience.

Aside from these convention essentials, and a leisurely tour of Kansas City's parochial schools which will be open for your inspection, you'll want to see Kansas City in your own way. Three well-known Kansas Citians — the late William Rockhill Nelson (founder of the *Kansas City Star*), George E. Kessler, landscape architect, and Arthur R. Meyer, pioneered in the 80's in developing a park system which would serve every section of the city and make the most of the natural topography of the land. Tribute to Kessler's ability as a city planner may be found in the winding drives of the Kansas City system which include such major links as the 1,400-acre Swope Park, Cliff Drive, Penn Valley, Loose Park, Kersey Coates, and the Paseo.

### The Rockhill District

To the south of downtown Kansas City, in the wooded and attractive Rockhill district where the late Mr. Nelson made his home, are the Kansas City Art Institute which teaches commercial uses of art, Rockhurst College, the rapidly growing University of Kansas City, and the William Rockhill Nelson Gallery of Art and Mary Atkins Museum.

The Nelson-Atkins Gallery, as any Kansas Citian can tell you, is erected on the grounds of Mr. Nelson's former residence, Oak Hall, and is the modern conception of all an art gallery should be. Both the rapidly growing collection of more than 6,000 art objects, and the gallery itself, were made possible by the gifts of various members of the Nelson family, and Mrs. Mary Atkins.

Gone is the idea of an art gallery as a sort of

morgue filled with dim and gloomy objects out of the past. Instead, the air-conditioned, scientifically lighted Kansas City Gallery utilizes a series of small intimate period rooms with art objects carefully selected and appropriately grouped. Particularly rare and complete is the oriental collection of the department of Near and Far East. Other period rooms include a French Regina Salon, Spanish Italian Room, and an early American wing of five interiors brought from various sections of the Atlantic coast.

### Beautiful Homes

If you enjoy beautiful homes (and that's one interest which is almost universal) you'll certainly want to allow one afternoon or evening to explore Kansas City's Country Club Residential Section. The Country Club District, as you may know, was developed by J. C. Nichols who originated the idea of central planning. Each of the Nichols districts has its own shopping centers, park and recreation areas, country clubs, bridge paths, and winding drives with a wealth of European art objects imported to beautify street intersections.

Those with business or practical interests will find Kansas City's Stock Yards, packing plants, board of trade, grain-storage elevators, and flour mills absorbing, for Kansas City helps feed the nation. A surprising array of 140 by-products come from the nation's "big four" packing plants — Swifts, Armour's, Cudahy's, and Wilsons. From those belching smokestacks may come Rubinoff's violin strings, insulin for the diabetic, the buttons on your own coat, the dressing comb you used this morning, or the strings for Fred Perry's tennis rackets.

If you're mechanically inclined, you may enjoy the long assembly lines of Ford or Chevrolet or the Municipal airports where T.W.A., Braniff and

Mid-Continent center their operations. It is here, at the headquarters base, that T.W.A. and Braniff's huge ships are dismantled and reassembled for their periodical checkups. If you like, you may make a trip to Sheffield Steel, where in peak seasons, 2,600 men utilize scrap iron in meeting today's needs for wire, sheet iron, structural beams, building hardware, and a thousand and one other articles.

War veterans will enjoy the Liberty Memorial — a combined monument and building erected in honor of Kansas City's World War dead. In addition to providing a meeting place for patriotic organizations, the Liberty Memorial houses an extensive collection of maps, shells, guns, and other war relics, and a ride to the top of its shaft affords one of the best possible views of the Greater Kansas City area.

The Lighting Institute, in the Kansas City Power and Light building — within one block of the auditorium — has made an interesting series of tests on the relationship of color to visibility — results of which are demonstrated in a series of model rooms. You'll be welcome here any time, or will be furnished a guide between the hours of 9 and 3.

But as we could go on and on, and word pictures are at best a poor substitute for travel, plan to be on hand March 27, for "All Roads lead to Kansas City."

Note: The March issue of the *Catholic School Journal* will contain an article on the parochial schools of Kansas City.

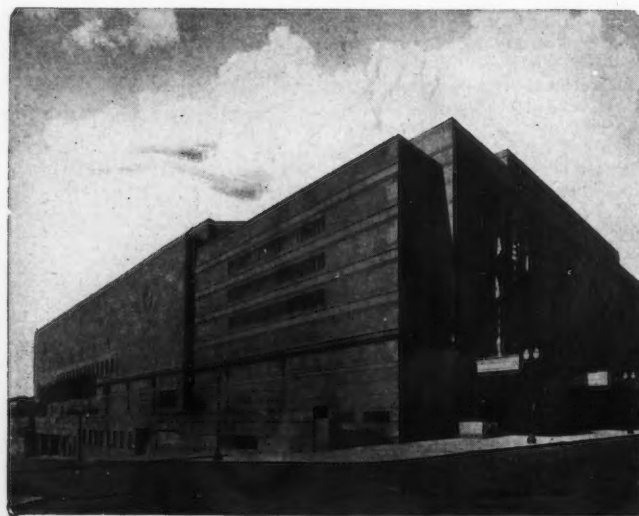
### WHAT IS CATHOLIC ACTION?

Catholic Action is not political action, nor economic action, but essentially "action for the reformation of conscience" said Paul Maguire, noted Australian author and lecturer in a recent talk to students of St. Michael's College, Winooski Park, Vt.

This work of conversion which must, of necessity, begin with oneself can then proceed, after careful and lengthy group study, to the "conversion of one's fellow Catholics." The ultimate goal is to bring all with whom one is daily associated to Christ.

The speaker stressed that the everyday life of the individual offered ample scope to practice vital Catholic Action. Each situation provides its proper apostle, Maguire declared, and any Catholic who is not prepared to fill his role when the occasion arises is leaving the work of Christ undone.

The lecturer quoted the encyclicals to show that this lay apostolate must be "conversion of like by like." The proper missionary to the businessman is the businessman, to the workingman is the workingman, to the farmer is the farmer, and to the student is the student, Maguire declared.



Kansas City Municipal Auditorium — Meetings of the N.C.E.A. will be held here.

\*Convention and Visitors' Bureau, Chamber of Commerce, Kansas City, Mo.



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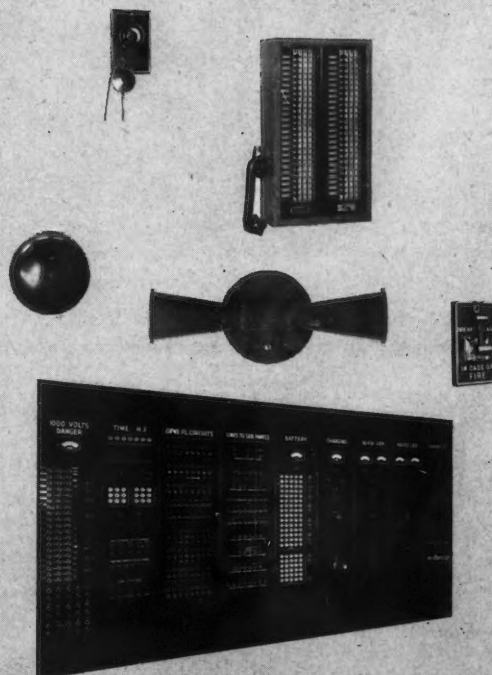
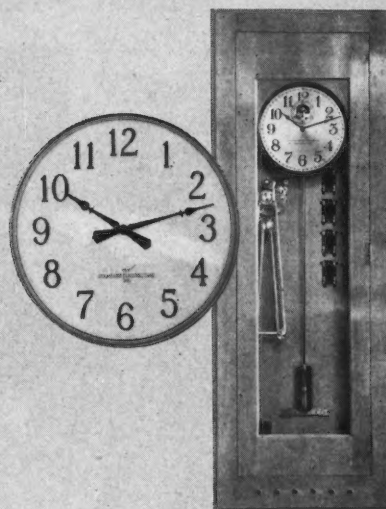
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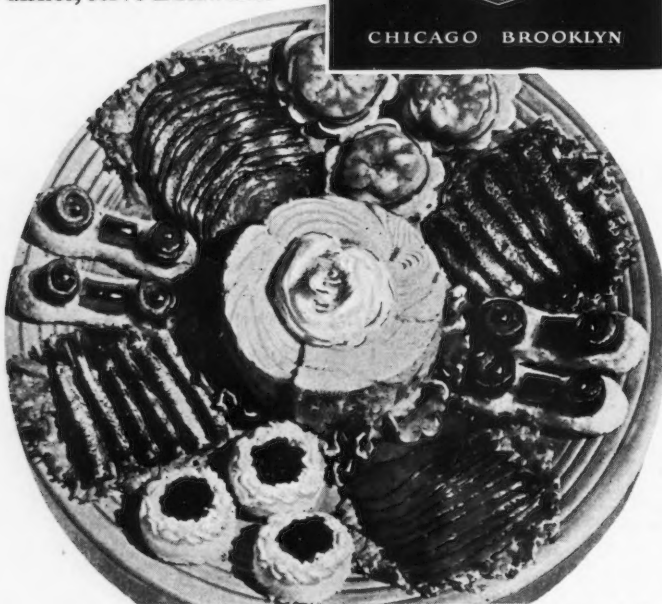
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## Catholic Education News

### Significant Bits of News

¶ The Role of Catholic Culture in the Latin American Republics was the general theme of the 20th annual meeting of the *American Catholic Historical Association*, held at Washington, D. C., December 28-30. Dr. Carlos E. Castaneda, Latin American librarian at the University of Texas, president of the association, spoke on "Our Latin American Neighbors." Quotations from his address are given in the "Help Your Fellow Teachers" column of this issue of THE CATHOLIC SCHOOL JOURNAL.

¶ Rt. Rev. JOSEPH M. CORRIGAN, rector of the Catholic University of America and president of the *Commission on American Citizenship*, has announced the appointment of Msgr. Francis J. Haas, Rev. Dr. George Johnson, and Dr. Robert H. Connery as members of the executive committee of the Commission. He also announced the appointment of Dr. Connery as Director and of

Miss Mary Synon, noted journalist and writer of fiction, as Editorial Counselor of the Commission.

¶ The Bay Cities Regional Unit of the *Catholic Library Association* met at the College of the Holy Names, Oakland, Calif., December 3. Rev. Cyril Kavanagh, S.J., is president of the association. The next meeting will be held at the same place, February 25.

¶ The Fifth Annual Meeting of the Eastern Regional Unit of the *College and University Department of the N.C.E.A.* was held at Atlantic City, N. J., December 4. Delegates from 40 colleges and 20 high schools attended. Rt. Rev. Msgr. William T. Dillon, dean of St. Joseph's College for Women, Brooklyn, N. Y., presided.

¶ The Southern Conference of the *American Catholic Philosophical Association* met at New Orleans, La., December 8 and 9. Among the subjects discussed were: The Origin of Authority, Totalitarianism, Democracy, Critiques of Mari-

tain and Bergson. Rt. Rev. Msgr. James P. Gaffney, of Little Rock, Ark., spoke on "The Philosophy of a Just War."

¶ The Annual Regional Meetings of the *Teachers of the Diocese of Seattle* were held, on December 9, at Seattle, Tacoma, Everett, Yakima, and Centralia.

¶ The diocesan office of the *Confraternity of Christian Doctrine* at Hartford, Conn., has announced five free adult schools in the diocese to be opened in January and to be conducted one night a week for ten weeks. Each lecture is given from 8 to 9 p.m. and repeated from 9 to 10 p.m. Catholics and non-Catholics will be enrolled in these courses in religion, ethics, sociology, etc.

¶ The Fourth Annual *Diocesan Catechetical Congress* for Priests was convened at Buffalo, N. Y., December 6, by the Most Rev. Bishop John A. Duffy who announced at the meeting that during 1940, "each Sunday sermon must be devoted to some phase of catechetical instruction, so that no one with the right to carry the name Catholic will lack a thorough knowledge of his religion and the service that he owes to God." Bishop Duffy paid tribute to the work of such organizations as the Diocesan Speakers' Bureau and the Pamphlet Society. He also called attention to the growing need for religious instruction in all schools.

¶ The Social Teaching of the Church as Developed in Papal Encyclicals of the Past Forty Years was the theme of the 1939 *Ursuline Educational Convocation* held at the College of New Rochelle, New Rochelle, N. Y. Mother Boniface Lawler was general chairman. Rev. Mother Joan of Arc, provincial of the eastern province of the United States, presided at the open forum.

¶ American observance of the 100th anniversary of the founding of the Xaverian Brothers was concluded Sunday, December 10, with a solemn pontifical Mass offered by Most Rev. Michael J. Curley at the Cathedral in Baltimore.

¶ The second annual meeting of the *Catholic Educational Association of the Diocese of Fargo* was held recently in the see city. Rev. Dr. George Johnson, director of the department of education of the N.C.W.C., was a guest speaker. Mother M. Camillus, of the Sacred Heart Academy, Fargo, was elected president.

### A CATHOLIC TEACHERS COLLEGE IN THE PHILIPPINE ISLANDS

The importance of Catholic education in the work of maintaining and spreading the Faith in every region of the earth is a constant theme of pastoral letters and sermons.

An inspiring example of zeal for the cause of Catholic education was given by Archbishop O'Doherty of Manila, Philippine Islands, when, in 1926, he requested the Maryknoll Sisters of New York (Foreign Mission Sisters of St. Dominic) to establish a normal school in his diocese.

The results of the work of this school, now the Maryknoll Normal College in Manila, are apparent in an account of the work recently sent to THE CATHOLIC SCHOOL JOURNAL by Sister Mary Caritas, O.P., superior and principal of the school.

The government of the Islands grants to the graduates of the Maryknoll Normal College the same recognition and privileges it gives to state colleges.

A main feature of the College is its training of teachers of religion. In addition to the usual academic diploma, the College grants, by the authority of the Archbishop of Manila, a special diploma for the teaching of religion. All student teachers major in religion with practice teaching and the observation of classes in religion in the model school. Some recent graduates have been doing catechetical work in their own provinces and some have assisted their bishop in summer courses for training other catechists.

Two years ago, Maryknoll Normal College offered a preparatory course for nurses to provide Catholic nurses an opportunity to get their preliminary training under Catholic auspices. Such courses given in the state school were not suitable for Catholics. After the preparatory course at the Normal College, the student nurses can enroll for actual nursing education in the School for Nurses at St. Paul's Hospital, Manila, which is also in charge of the Maryknoll Sisters.

(Continued on page 12A)



## MINNESOTA Summer Session

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**Cause:** psychological. School life by now has settled into a familiar pattern and the long winter months, relieved by few holidays, lie ahead of the pupil.

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2. Junior Catholic Messenger (intermediate grades) is a "reader that comes every week"—full of interesting things for the pupil to read, to learn, and to do.
3. Our Little Messenger (primary grades) is similar to its intermediate grades counterpart. In addition, many of its illustrations are in color.

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(Continued from page 10A)

### Grade and High Schools

St. Patrick's School, Baltimore, Md., was a free school 15 years before the first public school was opened in the city. St. Patrick's which is still in the hands of the Xaverian Brothers was opened in 1815 and placed in the Brothers' charge in 1868.

A new high school and community center for Negroes is being planned by Rev. Bruno Drescher, S.V.D., pastor of St. Elizabeth's Church in Chicago.

The National Capital Planetarium Committee of Washington, D. C., recently held an essay contest on "The Need of the City of Washington for a Planetarium." The first prize, the five second prizes, and most of the third prizes were won by pupils of Catholic schools.

Santa Rita Academy, at San Sebastian, Puerto Rico, is a parish high school established in 1935 by the present pastor and director, Rev. J. A. Aponte, B.A., S.T.B., a graduate of the Catholic University of America. After a hard struggle Father Aponte has succeeded in erecting a building at the cost of \$15,000, of which \$6,400 was donated by Most Rev. Bishop A. J. Willinger, C.S.S.R. The teaching staff of the school consists of four laywomen whose salary is paid from a monthly tuition fee of \$5 per student.

### Personal News Items

MOST REV. JOHN F. O'HARA, C.S.C., president of the University of Notre Dame, has been appointed Auxiliary Bishop of the Army and Navy Diocese of the United States. He will assist Most Rev. FRANCIS J. SPELLMAN, archbishop of New York, who is the Ordinary of the Army and Navy Diocese. Bishop O'Hara was consecrated on January 16 by Archbishop Spellman. He has been president of the University of Notre Dame since 1934. He had previously been prefect of religion at the University and editor of the daily *Religious Bulletin* which has become a feature of student life with its incessant encouragement to daily Communion.

REV. JOHN W. R. MAGUIRE, C.S.V., former president of St. Viator College, Bourbonnais, Ill., and nationally known as a labor arbitrator, has celebrated his silver jubilee. On the evening of December 13, more than 1,500 persons assembled at a dinner in Chicago in honor of Father Maguire. MSGR. JOHN A. RYAN was the principal speaker.

DR. HENRY FRANCIS BAUER, chairman of the department of modern languages at St. John's University, Brooklyn, N. Y., has received from the French Government the Silver Medal in recognition of his educational and literary achievements.

SISTER MARIE ELISE, of the Sisters of Charity of Mother Seton, has received the decoration "Officer D'Academie" from the French Govern-

ment. For 28 years Sister Elise has been instructor and professor of French at Seton Hill College. She has contributed extensively to journals in the U. S., Canada, and France. She is the founder of Le Cercle Gaulois, a society for Franco-Americans in western Pennsylvania, and founder and first president of the Catholic Association of Religious Modern Foreign Language Teachers.

REV. DR. GEORGE JOHNSON, director of the department of education of the National Catholic Welfare Conference, took part in a broadcast on December 4, arranged by the American Youth Commission on the subject "Good Schools for All."

VERY REV. ALPHONSUS A. EICHELINGER, C.R., is the new rector and superior of St. Mary's Preparatory Seminary, St. Mary, Ky. He succeeds VERY REV. FRANCIS J. JAGLOWICZ, C.R., who has held the position for the past six years.

DR. EDWARD A. DOISY, director of the department of biochemistry at St. Louis University, St. Louis, Mo., has received the seventh annual St. Louis award of \$1,000 for the outstanding contributions to civic, business, or professional life in the St. Louis area. Dr. Doisy said he would donate the funds to be used for the common good.

REV. LEONARD FEENEY, S.J., literary editor of *America* and nationally known poet has been elected president of the Catholic Poetry Society of America.

### New Diocesan Superintendent

Rev. Kenneth G. Stack is the new diocesan superintendent of schools for the Diocese of San Diego. He succeeds Rev. N. J. O'Connor who has been transferred to the Cathedral at San Diego.

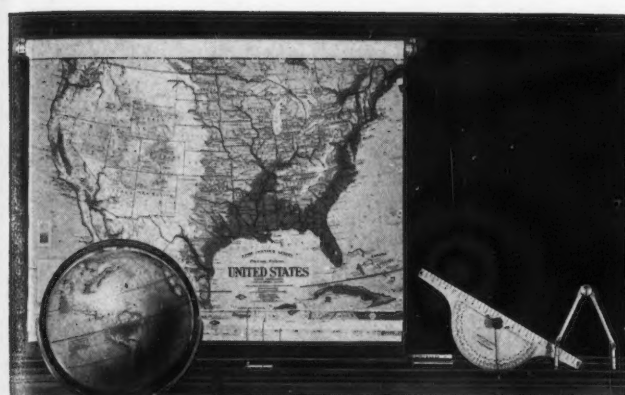
REV. DR. JOHN M. COOPER, of the department of anthropology of the Catholic University of America, was elected head of the American Anthropological Association at the annual meeting December 29, at the University of Chicago.



Rev. J. A. Aponte  
Pastor of St. Sebastian's Parish and  
Director of the Academia Santa Rita,  
San Sebastian, P. R.

(Continued on page 13A)





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(Continued from page 12A)

### Chicago Diocesan School Report

The total enrollment in the 488 schools of the Archdiocese of Chicago for the school year 1938-39 was 192,506, a decrease of 1,415 from that of the previous year.

The enrollment in the grade schools was 154,492, a decrease of 4,073 from the year 1937-38. The high schools of the diocese last year enrolled 25,035 pupils, an increase of 2,674 over the figures for the preceding year. The greatest loss was felt in the first grade.

Three new elementary schools were opened during the year and five new high schools.

The office of the diocesan superintendent of schools during the year sought to maintain a high standard of teaching methods through classroom visitation, conferences, demonstration teaching, testing programs, and revision of the course of study.

Very Rev. Msgr. D. F. Cunningham is the diocesan superintendent of schools and Rev. Stanley Stoga is the assistant superintendent.

### Science Teachers Meet

More than one hundred delegates from the local universities, colleges, and high schools attended the eighth meeting of the Chicago Catholic Science Teachers Association held at Alvernia High School, Chicago, on Wednesday, December 27, 1939. At this meeting ten new high schools were represented for the first time.

The meeting opened with a lively general business discussion. A new feature, the informal meeting period, wherein members discussed privately various teaching problems, was productive of much good. The afternoon sessions were given over to sectional meetings. In the biology section, Rev. Hilary Jurica, O.S.B., led the discussion with the timely topic, conservation. "The Hypothesis in Physics," was the topic Rev. Richard Sonka, O.S.B., discussed before the joint meeting of the physics and chemistry sections. Round-table dis-

cussions of present problems closed the sectional meetings.

The next meeting of the Association will be held at Mallinckrodt High School, Wilmette, Ill., on Easter Monday, March 25.

### Coming Conventions

February 9-10. Southern Wisconsin Teachers Association, at Madison, Wis. R. L. Liefenberg, Central High School, secretary. February 15-17. Oklahoma State Teachers Association, at Oklahoma City, Okla. C. Howell, 316 Key Bldg., Oklahoma City, Okla., secretary. February 16-17. Oklahoma Vocational Education Association, at Oklahoma City, Okla. H. F. Rusch, Central High School, secretary. February 20-24. American Council of Guidance & Personnel Association, at St. Louis, Mo. W. C. Smyser, Miami University, Oxford, Ohio, secretary. February 20-23. National Association of Deans of Women, at St. Louis, Mo. Kathryn G. Heath, 1201-16th St., N.W., Washington, D. C., secretary. February 21-24. National Vocational Guidance Association, at St. Louis, Mo. Dr. Ralph B. Kenney, 425 W. 123rd St., New York, N. Y., secretary. February 22-24. International Council for Exceptional Children, at Pittsburgh, Pa. Miss Ida M. Robb, Girls' Handicraft School, Hamilton, Ont., Canada, secretary. February 24-29. Educational Press Association of America, at St. Louis, Mo. Lyle W. Ashby, 1201-16th St., N.W., Washington, D. C., secretary. February 24-29. National Association of Secondary School Principals, at St. Louis, Mo. H. V. Church, 5835 Kimbark Ave., Chicago, Ill., secretary. February 24-29. American Association of School Administrators, at St. Louis, Mo. Ben Graham, Pittsburgh, Pa., president. March 7-9. New Jersey Vocational and Arts Association, at Asbury Park, N. J. J. J. Berilla, 553 Corliss Ave., Phillipsburg, N. J., secretary. March 13-15. South Carolina Education Association, at Greenville, S. Car. J. P. Coates, Drayton Hall, University of S. Car., Columbia, S. Car., secretary. March 14-16. Georgia Educational Association, at Macon, Ga.

Ralph L. Ramsey, Walton Bldg., Atlanta, Ga., secretary. March 14-16. Alabama Educational Association, at Birmingham, Ala. Frank L. Grove, 21 Adams Ave., Montgomery, Ala., secretary. March 26-29. National Catholic Educational Association, at Kansas City, Mo. Rev. Geo. Johnson, Ph.D., 1312 Massachusetts Ave., N.W., Washington, D. C., secretary. March 27-30. Mississippi Educational Association, at Biloxi, Miss. W. N. Taylor, 719 N. President St., Jackson, Miss., secretary. March 28-30. Texas Vocational Teachers Association, at San Antonio, Tex. Henry Ross, College Station, Tex., secretary.

### Public Educational Relations

High-school credit for the study of religion will be given in Pittsburgh, Pa., according to a recent unanimous decision of the board of education. The courses will be provided by the church of the pupil's choice. Two credits will be given for 39 weeks of work each consisting of one hour of recitation or lecture and two hours of study.

A church is being planned to be erected near the Louisiana Polytechnic Institute at Ruston, La. Most Rev. Daniel F. Desmond, bishop of Alexandria, intends this church to serve the Catholic students and teachers at the Institute, the people who live in the vicinity, and the Catholic teachers and students at the near-by Negro Normal and Agricultural College at Gramling.

A mission for the Catholic students at the University of Nebraska, the second one in two years, was conducted in October by Rev. Malachy Sullivan, O.S.B., professor of philosophy at St. Benedict's College, Atchison, Kans.


Credit for outside courses in religion should be given by the public schools, said H. H. White, president of the Louisiana state board of education, recently.

The Presbyterian Synod of Louisiana recently passed a resolution calling for religious instruction in the public schools.

Teaching of religion in the schools is expected to be the recommendation of a committee now making a survey in Connecticut.

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### What the Colleges Are Doing

☐ *De Paul University*, Chicago, reports that the number of students and graduates placed in employment during the first three weeks in December, through the school's bureau, was more than twice the number so placed for the corresponding period last year.

☐ *St. Bonaventure College*, St. Bonaventure, N. Y., is the possessor of the Friedsam Memorial Library which ranks 26th among the 234 libraries possessing collections of books printed in the fifteenth century. At this library, recently, there were discovered portions of manuscripts dating from the eleventh century. They had been used as coverings for later books.

☐ *Fordham University*, New York, N. Y., is offering a series of courses on Labor Problems to its graduate students. As part of its coming centennial celebration, Fordham has begun construction of two additions to its senior residence building.

☐ At the *College of New Rochelle*, New Rochelle, N. Y., 19 labor unions are represented among the 102 persons at the labor school. The school is directed by Rev. Dr. Joseph N. Moody of Cathedral College, New York, N. Y.

☐ The *College Conference of the Kansas State Sodality Union* is preparing a new "Symposium" on a topic of Catholic doctrine which will be presented in a number of cities. Units from eight colleges and two independent units are collaborating in the symposium which resembles a play.

☐ At *D'Youville College*, Buffalo, N. Y., on December 16, was held the student conference of the Lake Erie region of the Catholic Association for International Peace.

☐ *Niagara University*, Niagara Falls, N. Y., has received Government approval of its ground school for aviators.

☐ *The Missionary Fathers of Our Lady of La Salette* will open a new preparatory school for La Salette seminarians at Milford, Iowa. Rev. Joseph F. Balgennorth, M.S., former treasurer of La Salette College, Hartford, Conn., will have charge of the new school.

### New Books of Value to Teachers

#### The Farmer's Shop Book

By Louis M. Roehl. Cloth, 432 pp., illustrated. \$2.48. The Bruce Publishing Co., Milwaukee, Wis.

This sixth edition, revised and enlarged, is intended as a textbook in rural high schools. It is also valuable as a reference book for the farmer or for anyone interested in the use and care of tools and in learning the best practice in the construction and repair jobs treated. High-school boys, even in academic courses, would be glad to find this book in the school library.

The contents include: Grinding tools, filing saws, care and use of all woodworking tools, painting, furniture repairing, harness repairing, soldering, and metalworking.

#### Selections from the Greek Lyric Poets

By A. Geerebaert, S.J. English edition, edited by F. J. McCool, S.J. Paper, 72 pp. Notes and vocabulary bound separately, 163 pp. Illustrated. The set is priced at \$1. Fordham University Press, New York, N. Y.

This number of the collections of Greek and Latin classics under the general editorship of Rev. P. Collin, S.J., contains about 100 selections mostly from classical Greek poets. The notes are voluminous.

#### Cicero's Manilian Law

By Francis P. Donnelly, S.J., Paper, 93 pp. 75 cents. Fordham University Press, New York, N. Y.

The Latin text is supplemented by (a) a tabular analysis of the speech, (b) a complete rhetorical commentary, (c) suggestions for correlation with English, (d) a discussion of the Ciceronian triplets, (e) miscellaneous exercises.

#### O'Donel of Destiny

By Mary Kiely. Illustrated by Victor Dowling. \$2. Oxford University Press, New York.

An account of Hugh Roe O'Donel of Donegal, the last of the great Irish kings. Miss Kiely is completely at home in that troubled period of Irish history during which Red Hugh lived his

exciting life, and she has a natural gift for storytelling. The result is a biography which reads like a thrilling historical novel and which will have a distinct appeal to adults as well as to the young folk for whom it is intended.

#### Blockade Runner

By H. J. Heagrey. Cloth, 188 pp. \$1.50. Longmans, Green & Company, New York, N. Y.

People who do not know the story of the youth of the gentle poet-priest, Father Tabb, would not suspect that he served several years as clerk on the famous Confederate blockade runner, the steamer Robert E. Lee, making numerous trips to England and the Bermudas, witnessing dangerous sea fights and narrow escapes from the Yankee naval vessels. The present book tells the story for boys and gives all the dash and thrill which the facts warrant.

#### Let Us Pray for Our Dead

By Bernard A. Hausmann, S.J. Keratol, 80 pp. 75 cents. The America Press, New York.

This book includes in English translation the full text of the Office of the Dead. The special prayers for All Souls Day are appended.

#### A Life of Our Lord for Children

By Marigold Hunt. Illustrated by William G. Schnelle. Cloth, 162 pp., \$1.25. Sheed and Ward, New York, N. Y., 1939.

A life of our Lord which should be read by, or to First Communicants. Two ideas run through the book: that our Lord was at once lovable and wonderful and that He saved mankind and found a new kingdom. These ideas would seem to offer a difficulty of grasp for the little ones were it not that the author couches the story in language easily understood. Moreover interspersed throughout the book are expressions of the humaneness of the incidents related, such as, "You see, she [Mary] was sure it would be done"; "that sounds like a rude answer, because nowadays nobody calls their mother 'woman'; boys were called young men in those days—after all, they are





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aren't they?" Another point in favor of the work is that the author does not strive for emotional effect nor to heighten the loveliness or the horror of the tale, but in the telling the things that happened do their own work in the minds of the readers — an effect very seldom achieved by writers of juvenile stories. A veritable movie of our Lord's life, this. — *S. M. S.*

**The Well o'the World's End**  
By Seumas Macmanus. Illustrated by Richard Bennett. Cloth, 189 pp., \$2. The Macmillan Co., New York, N. Y. 1939.

In the Foreword to the work the author states: "This is a book for the fireside. It is composed of tales I, in my childhood and youth, learned at the nightly storytellings by the cottage turf fires at my father's fireside and firesides of friends and neighbors, on hill and dale, through our story-filled Donegal Highlands."

In the classroom, the stories should be told to grades 2 to 5. Children of the upper grades will wish to read the book themselves. The stories are folk and fairy tales, full of racy Irish wit, each story ending happily. — *S. M. S.*

**Border Girl**  
By Genevieve Fox. Illustrated by George and Doris Hauman. Cloth, 272 pp., \$2. Little, Brown & Company, Boston, Mass. 1939.

When the War of 1812 with England broke out, Deborah Owens was living with her family in a quiet northern Vermont town. Threatened Indian raids became a daily worry; old friendships were broken off as next-door neighbors were accused of aiding the enemy; smuggling across the Canadian border became all too common. Worst of all was the dreadful conflict that went on in Debby's mind when she discovered that her best friend, Peter Allen, had joined the smugglers.

Genevieve Fox has told a story which is every bit as absorbing as her *Susan of the Green Mountains*. Readers will find this both exciting reading and a dramatic and historical picture of a crucial time in American history. Illustrations

and end papers add color and vividness to the tale. For junior-high-school age. — *S. M. S.*

#### The Poverello's Round Table

By Sister M. Aquina Barth, O.S.F. Cloth, 836 pp. \$2.50. The Sisters of St. Francis of Mary Immaculate, Joliet, Ill.

This is a collection of sketches of the Lives of Saints and of Sainly Persons of the Three Orders of St. Francis, arranged in the order of the calendar, one for each day of the year. Each sketch is accompanied by a brief meditation appropriate for the day. The subject matter of the latter is simple reflections designed not only for religious, but also for lay people.

Sister Aquina's work will be welcomed by the clergy and religious and will find a place in the libraries of Catholic schools and Catholic homes as an outstanding book of biography and devotion.

#### The Teaching of Nature Study and the Biological Sciences

By Harrington Wells. \$4. The Christopher Publishing House, Boston, 1936.

As a member of several state committees on the teaching of science in the California graded-school system, the author of this work brings to it all the theory which is behind the work in nature study in the schools of his state. The book is prodigiously referenced, and its suggestions fall well into line with the progressive teaching movement. Prospective teachers should familiarize themselves with it.

#### Trees

By John Y. Beaty. \$1.50. M. A. Donahue & Co., Chicago, 1938.

The former associate of Luther Burbank has given the youth of this country, particularly the boys, a gorgeous introduction to our American forests. Ten chapters in story form tell the adventures of two youngsters, and a girl, with a wise and interested oldster, who leads them through the year discussing the ways of the trees, and Mother Nature with them. The book is thin,

but with 10-by-12-inch pages, it manages to crowd in a surprising amount of botanical and forest information, all of which is clearly illustrated by the large number of attractive photographic illustrations. For the young scout, the inquiring grade-school lad, or for the library shelves, this book is a decidedly welcome acquisition.

#### Wild Flowers of Ohio

By Harold L. Madison. \$1.50. The Cleveland Museum of Natural History, Cleveland, Ohio, 1938.

Were it not for the very small illustrations of the various plant forms, this new field manual of the wild flowers of Ohio would be about as handy and serviceable a pocket field manual as could be found in any state in the Union. The 190-page book lists and figures 825 plant forms, arranged in the usual fashion by families, each page of text facing another on which are twelve habit sketches. The binding is a serviceable dark-green fabrikoid, and the convenient size easily permits its being tucked in the hip pocket, or the pack sack. At the reasonable price asked, this manual should be within the reach of every botany student in the Middlewestern state of the Ohio region.

#### A Catechist's Manual for First Communicants

By Rev. Joseph A. Newman. Paper, 160 pp. D. B. Hansen & Sons, Chicago, Ill.

The purpose of this manual is to enable teachers, students, and parents to become efficient catechists. The subject matter is arranged in 32 units, covering the knowledge necessary for the reception of First Holy Communion. Each unit is divided into 4 parts: Exploration, which attempts to bring out knowledge which the pupils already have; presentation, a discussion of the subject in clear understandable language; assimilation, an attempt to sum up knowledge gained by formal questions; application, a practical lesson for life.

The book should be an excellent aid to teachers of First Communion classes.

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#### Motives:

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2. To instill a reverence for Christ's sacred Presence.
3. To procure reverent behavior in Christ's sacred Presence, not through fear, but out of respect.
4. To arouse a desire to imitate the virtues of His Infancy.
5. To acquaint children with the names candle, altar, tabernacle, etc.

#### Possible Means of Motivation:

1. Visiting various churches.
2. Conversation on Christ's homes.
3. Stories and pictures on Christ's homes.

#### General Purpose or Broad Aims:

1. To know Christ better.
2. To instill an interest in Christ and sacred things.
3. Realization of Christ's love, goodness, and mercy.

#### Approach:

Observing altar on visiting chapel.  
Through conversation draw out their knowledge of what the altar means to them.

#### Materials or Stimulation:

##### Conversation Period:

1. Christ's home in Heaven.
2. Christ's home at Nazareth.
3. Christ's home in the Tabernacle.

##### Building an altar:

- a) Materials needed.
- b) The manner of building.
- c) The size.
- d) Articles used on the altar.

#### Discussion Period:

1. Discuss where altar should be placed.
2. Discuss means of carrying out plans.

#### Information:

1. Acquaintance with names altar, tabernacle, candle, etc.
2. How to act in God's sacred Presence.
3. Why do we kneel in church?
4. What should we do in church?

#### Thought-Provoking Questions:

1. Can we see Jesus in the Tabernacle?
2. Where can we see God?
3. Why are candles on the altar? Flowers?
4. Do you think we should always keep the altar clean and neat? Why?
5. What happens on the altar every morning when the priest says Mass?

#### Literature:

#### Poems:

- "A Child's Wish" — Ryan  
"Vespers" — Milne

#### Stories:

- The Little Boy Before the Altar.  
Jesus at Bethlehem.  
Jesus at Nazareth.  
Jesus' Home in the Tabernacle.

#### Prepare the Environment:

1. Pictures.
2. Books.
3. Drawings.

#### Work Integrated in This Unit:

Religion, Literature, History, Civics, Geography, Hygiene, Number Work, Industrial and Fine Arts.

#### Religion:

1. Christ's home at Nazareth.
2. Christ's home in the Tabernacle.
3. Christ's home in Heaven.
4. Reverence for Christ's sacred Presence.
5. Greater love and imitation of Christ's

#### Childhood:

6. Desire to visit Christ.

#### Literature:

Same as listed above.

#### History:

- Bible Stories.  
Adam and Eve.  
Cain and Abel.  
Abraham and Issac.

#### Civics:

1. Helping others as Christ helped our Blessed Lady and St. Joseph.
2. Our dependence on God.
3. Cooperation.

#### Geography and Nature Study:

1. Bethlehem.
2. Hillsides.
3. Sheep and Shepherd.

#### Hygiene:

1. Cleanliness.
2. Orderliness.

#### Number Work:

1. Counting blocks in building altar.
2. Measuring length and height of altar.

#### Industrial and Fine Arts:

1. Drawings of the stable and home at Nazareth.
2. Constructing church and altar for sand table.
3. Building a large altar.
4. Making sanctuary lamp, candles, etc.

## On the Holy Ghost

Brother Basil, F.S.C.

In his address to the Athenians St. Paul congratulated them for their religious sentiments; since not satisfied with honoring their own gods and those of their conquerors, the Romans, they have dedicated a shrine to "The Unknown God" at the gate of the city.

To many Christians the Holy Ghost, too, is like an unknown God. They know His name, and one or two points of doctrine mentioned in their catechism, but ignore His supreme influence in the Christian soul. However, it is this Divine Spirit who transformed the coward St. Peter into the fearless champion of the faith. Coming out of his hiding place, Peter preaches boldly the Word of God in the

public thoroughfares, and at the sight of the cross on which he is about to die he exclaims: "Come, precious cross, on which my Savior died, receive me in thy living arms!" By the influence of the Holy Ghost the bloodthirsty Saul becomes the Apostle of Nations; St. Lawrence smiles on the gridiron; St. Peter of Verona, bathed in his blood, writes with red letters in the sand: "I believe in God"; St. Francis Xavier leaves his professorship at the University of Paris to become the Apostle of India; St. Peter Claver devotes his life to the care of the slaves of Carthage; the apostles of nations leave their country to announce

(Concluded on page 19A)



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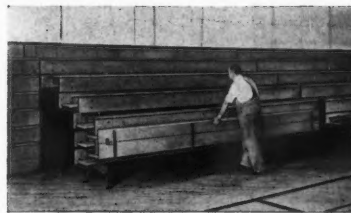
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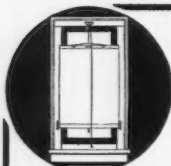
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(Concluded from page 16A)

the Word of God to the wild tribes; St. Patrick converts Ireland; St. Denis, France; St. Augustine, England; St. Boniface, Germany. It is this Divine Spirit that inflames the heart of our heroic missionaries. Through Him, Garcia Moreno falling under the dagger of the assassin exclaims, "God does not die"; Newman, Wiseman, Manning, Faber, Benson, Puget, come back to the Catholic fold; Louis Venillot and Donoso Cortes fight for the Church with the tongue and the pen; Wint-horst faces the Iron Chancellor and defeats him; Foch takes Him as his guide in his gigantic struggle. He is the pilot who steers the Catholic Church safe through persecution and heresy; He gives her saints and heroes of the faith by her interior influence over the souls.

## New School Products

### A New Crayon

"Sketcho" is announced by the American Crayon Company as an entirely new crayon. It is an oil crayon for sketching and painting.

"Sketcho" is made in a large round stick enclosed in a holder—thus the working length can be kept uniform and the fingers of the worker kept clean.

The richness of an oil painting can be simulated with "Sketcho." Turpentine and other solvents may be used to increase the effect.

The American Crayon Company at Sandusky, Ohio, will be glad to send you a folder of complete information on this new crayon.

### A New Film Projector

The new Filmo Master 8 Projector, latest product of the Bell & Howell Company, 1801 Larchmont Ave., Chicago, has a number of distinctive features.



New Bell & Howell "Filmo Master 8" Projector

By a rack-and-pinion tilt, the picture is positioned on the screen simply by turning a knob. There is a centralized switch panel, with separate controls for both lamp and motor, mounted on the base of the projector. A radio-interference eliminator permits radio music to be played during projection without electrical interference.

### Concerning Pencil Sharpeners

APSCO cutters don't scrape—they cut. This is the slogan of the well-known line of pencil sharpeners made by the Automatic Pencil Sharpener Division of Spengler-Loomis Mfg. Co., 58 E. Washington St., Chicago.

## The Fruits of the Holy Ghost

a) If you want to trace a long, straight, and deep furrow during your life; if you want to attain the noble ideal you have set to yourselves, choose the Spirit of light, strength, and love for your guide.

b) You have all read with emotion the story of Tarcicius as narrated by Cardinal Newman. We are all Tarciciuses carrying in our hearts the same God he carried on his breast. Let us fear the attacks of the Roman boys who surround us: The moving-picture show, bad books, evil companions, sinful conversations. Let us call to our help Quadratus, the priest of God.

c) Since the Holy Ghost resides truly in the heart which is pure, let us pay frequent visits to this sanctuary to obtain light and strength and consolation.

This company has just put out a beautiful, illustrated booklet explaining the mechanical principles which are responsible for the popularity of its sharpeners and showing the various models for school, home, office, drafting room, etc.

### African Music

A collection of African drum symphonies and tribal rhythms is now available on Victor records. These records are the fruit of four scientific expeditions to Africa by Mrs. Laura C. Boulton, who has been giving lectures, recently, on the interpretation of the records.

### Greater Brilliance in Projection

Exceptional optical efficiency resulting in greater brilliance on the screen is one of the features claimed for the new Model MK Delineascopes manufactured by the Spencer Lens Company of Buffalo, N. Y.

Spencer engineers have designed these Delineascopes with provision for protecting the film from heat. The regular ventilating system is sufficient for the 100-watt model which is adequate for home use. The 200-watt model is fitted with a heat-absorbing glass, and the 300-watt projector has a fan cooler in addition to the glass.

Another feature of 200-watt and 300-watt models is the Spencer Vertical Feeding Unit which may be added to the equipment to facilitate the changing of slides.

### De Vry Educational Film Service

The De Vry Corporation, 1111 Armitage Avenue, Chicago, Ill., has just completed a plan whereby schools may rent or buy a modern motion-picture sound projector and select their own films for a complete audio-visual education program. The total cost, the firm says, is but a trifle more than that formerly paid as rental on silent films alone. The De Vry Corporation will be glad to send details of this service and its 1940 catalog of educational films.

### A Typewriter Margin Justifier

Schools which print bulletins, school newspapers, or annuals by the multilith, photo-offset, mimeograph, or stencil process will be interested in the announcement by Remington Rand, Inc., of a new right-hand margin justifier available on the Remington Noiseless Model 10 typewriter. The justifier is also useful in preparing master copies for hectograph reproduction.

### Visibility of Duplicated Material Measured by New Device

"The Visibility Yardstick" is a simple device developed by research workers for the A. B. Dick Company, manufacturers of the "Mimeograph." By comparing the copy you wish to test for visibility and readability with samples in one column of the chart called the "Visibility Yardstick" you can determine which size of printers' type is as easy or difficult to read as your copy.

You can get a copy of "The Visibility Yardstick" from the A. B. Dick Company, 720 W. Jackson Blvd., Chicago, Ill.

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